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GLIMPSES OF GOD THROUGH HIS WORD.

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GLIMPSES OF GOD THROUGH HIS WORD:

A Handbook

TO THE

THEOLOGY OF THE BIBLE.

WRITE THE VISION, AND MAKE IT PLAIN UPON TABLES, THAT HE MAY RUN
THAT READETH IT.—*Habakkuk* ii. 2.



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P R E F A C E .

1. The secret things belong unto the LORD our God : but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. Deuteronomy **xxix.** 29.

2. This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it ? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it ? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. Deuteronomy **xxx.** 11—14.

3. Acquaint now thyself with Him (*with God, marg. ref.*), and be at peace : thereby good shall come unto thee. Receive, I pray thee, the law from His mouth, and lay up His words in thine heart. Job **xxii.** 21, 22.

4. Stand in awe, and sin not : commune with your own

heart upon your bed, and be still. Psalms iv. 4. *See also* Psalms lxxvii. 6.

5. The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned. 1 Corinthians ii. 14.

6. We know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man, I put away childish things. For now we see through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known. 1 Corinthians xiii. 9—12.

7. For we walk by faith, not by sight. 2 Corinthians v. 7.



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GLIMPSES OF GOD THROUGH HIS WORD.

BOOK I.

The Father.

CHAPTER I.

The Divine Titles of the Father.

1. *Jesus, praying to His Father, calls Him,—The Only True God.* John xvii. 3.
2. To us there is but One God, the Father, of whom are all things, and we in Him. 1 Corinthians viii. 6.
- 3 *a.* Blessed be God, even the Father of our Lord Jesus Christ; the Father of all mercies, and the God of all comfort. 2 Corinthians i. 3.
- 3 *b.* Blessed be the God and Father of our Lord Jesus Christ; the God of our Lord Jesus Christ; the Father of glory. Ephesians i. 3, 17.
4. The God and Father of our Lord Jesus Christ is blessed for evermore. 2 Corinthians xi. 31.
5. To God, only wise, be glory through Jesus Christ, for ever and ever. Amen. Romans xvi. 27.

CHAPTER II.

The Relationship between the Father and Jesus Christ.

1 *a.* I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten Thee. Psalms ii. 7. *This is said by Peter (Acts xiii. 32, 33) to have been one of the promises made unto the Fathers, and to have been fulfilled in Jesus.*

1 *b.* Who (*His dear Son*, v. 13) is the image of the invisible God, the Firstborn of every creature. Colossians i. 15.

1 *c.* Who (*His Son*, v. 2) being the brightness of His glory and the express image of His person . . . being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art my Son, this day have I begotten Thee? And again (2 Samuel vii. 14, &c., *where God makes to David promises of blessings upon Solomon, who must here be considered as typical of Christ*), I will be to him a Father, and he shall be to me a Son? Hebrews i. 3, 5.

2. John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with

water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is He that baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God. John i. 29, 32, 34.

3 a. *To the Jews, in the Temple, in Solomon's porch, Jesus said*,—I and my Father are one. Then the Jews took up stones again to stone Him. Jesus answered them, Many good works have I shewed you from my Father ; for which of these works do ye stone me ? The Jews answered Him, saying, For a good work we stone Thee not, but for blasphemy, and because that Thou, being a man, makest Thyself God. Jesus answered them, Is it not written in your law (Psalms lxxxii. 6), I said, Ye are gods ? If he called them gods, unto whom the Word of God came, and the Scripture cannot be broken ; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God ? If I do not the works of My Father believe Me not. But if I do, though ye believe not Me, believe the works : that ye may know, and believe, that the Father is in Me, and I in Him. John x. 30—38.

3 b. *To His disciples, Jesus said*,—If ye had known Me, ye should have known My Father also : and from henceforth, ye know Him and have seen Him. Philip saith unto Him, Lord shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip ? he that hath seen Me hath seen the Father ; and how sayest thou then, Shew us the Father ? Believest thou not that I am in the Father, and the Father in Me ? The words that I speak unto you, I speak not of Myself : but the Father that dwelleth in Me, He doeth the works. Believe Me, that I am in the Father, and the Father in Me. If a man love Me, he will keep My words : and My Father will love him, and We will come

unto him, and make our abode with him. John xiv. 7—11, 23.

3 c. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. John xvi. 28. *See also* John xiii. 3.

4 a. No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him. Matthew xi. 27.

4 b. No man hath seen God at any time; the only begotten Son Which is in the bosom of the Father, He hath declared Him. John i. 18. *See also* John vi. 46.

4 c. *Jesus, praying for the unity of His Church, entreats,—* That they all may be one, as Thou, Father, art in Me, and I in Thee. O righteous Father, the world hath not known Thee, but I have known Thee. John xvii. 21, 25.

5 a. All things are delivered unto Me of My Father. Matthew xi. 27.

5 b. My Father is greater than I. John xiv. 28.

5 c. The Head of Christ is God. 1 Corinthians xi. 3.

5 d. Then cometh the end, when He (*Christ*, v. 23) shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, Which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all. 1 Corinthians xv. 24—28.

6. He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father, (but) he that acknowledgeth the Son, hath the Father also. 1 John ii. 22, 23.

7 a. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. 1 Corinthians i. 3. *Also in*—Romans i. 7, 2 Corinthians i. 2, Ephesians i. 2.

7 b. Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. 2 John 3.



CHAPTER III.

The Father is the Fountain of the Son's Honour and Glorification.

1 a. When He (*God*, v. 1) bringeth in the Firstbegotten into the world, He saith (*Psalms* xcvi. 7), And let all the angels of God worship Him. Unto the Son He saith (*Psalms* xlv. 6, 7), Thy throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity ; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. To which of the angels said He at any time (*as in Psalms* cxi.), Sit on My right hand until I make thine enemies thy footstool ? *Hebrews* i. 6, 8, 9, 13.

1 b. Christ glorified not Himself to be made an high priest ; but He that said unto Him (*Psalms* ii. 7), Thou art my Son, to day have I begotten Thee. As He saith also in another place (*Psalms* cx. 4), Thou art a priest for ever, after the order of Melchisedec. *Hebrews* v. 5, 6.

2 a. Jesus said, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do : for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth. The Father judgeth no man, but hath committed all judgment unto the Son :

that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him. As the Father hath life in Himself ; so hath He given to the Son to have life in Himself. John v. 19, 20, 22, 23, 26.

2 b. Jesus lifted up His eyes to heaven and said, Father, glorify Thy Son, that Thy Son also may glorify Thee : as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And now, O Father, glorify Thou Me, with Thine own self with the glory which I had with Thee before the world was. Father, I will that they also, whom Thou hast given Me, be with Me where I am ; that they may behold My glory, which Thou hast given Me : for Thou lovedst Me before the foundation of the world. John xvii. 1, 2, 5, 24.

3 a. This Jesus hath God raised up . . . being by the right hand of God exalted. Acts ii. 32, 33.

3 b. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts v. 31.

3 c. He (*the Father*, v. 17) raised Him from the dead and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under His feet, and gave Him to be the Head over all things to the Church. Ephesians i. 20—22. *See also* 1 Peter i. 21.

3 d. God hath highly exalted Him, and given Him a name which is above every name. Philippians ii. 9.

4. It pleased the Father that in Him (*His dear Son*, v. 13) should all fulness dwell. Colossians i. 19.

CHAPTER IV.

The Father is the Author of the Son's Work on Earth.

1 a. *Paul declares himself commissioned to preach*—the mystery, which from the beginning of the world hath been hid in God . . . the eternal purpose which He purposed in Christ Jesus our Lord. Ephesians iii. 9, 11. Also Romans xvi. 25, 26; Colossians i. 25, 26; 2 Timothy i. 9, 10; Titus i. 2, 3.

1 b. Who (*Christ*, v. 19) verily was foreordained before the foundation of the world. 1 Peter i. 20.

2. And the Lord God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Genesis iii. 14, 15.

3. When He cometh into the world He saith (Psalms xl. 6—8), Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God. Hebrews x. 5—7.

4. When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Galatians iv. 4, 5.

5 a. God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. John iii. 16, 17.

5 b. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. The Father sent the Son to be the saviour of the world. 1 John iv. 9, 10, 14.

5 c. Whom (*Christ Jesus*, v. 24) God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God. Romans iii. 25.

6. *Jesus, in His youth, on being found in the Temple by Joseph and Mary, who had lost Him, and had sought Him sorrowing* (vv. 42—48), said unto them, How is it that ye sought Me? wist ye not that I must be about my Father's business? Luke ii. 49.

7. *Jesus, to the woman of Samaria, calls Himself*, The gift of God. *And declares to His disciples*,—My meat is to do the will of Him that sent Me, and to finish His work. John iv. 10, 34.

8. I (*Jesus*, v. 19) can of Mine own self do nothing: as I hear I judge: and My judgment is just; because I seek not Mine own will, but the will of Him that sent Me. I am come in My Father's name. John v. 30, 43.

9. My Father giveth you the true bread from heaven. For the bread of God is He Which cometh down from heaven, and giveth life unto the world. I am the bread of life. I came down from heaven, not to do Mine own will, but the will of Him that sent Me. John vi. 32, 33, 35, 38.

10. I lay down My life for the sheep. Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again. This commandment have I received of My Father. John x. 15, 17, 19.

11. I have not spoken of Myself; but the Father which hath sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto Me, even so I speak. John xii. 49, 50.

12. Who (*Jesus Christ*, v. 3) gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father. Galatians i. 4.

13. He That spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things? Romans viii. 32.

14. All things are of God, Who hath reconciled us to Himself by Jesus Christ. God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him. 2 Corinthians v. 18, 19, 21.

15. God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things. Hebrews i. 1, 2.

16. We see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Hebrews ii. 9, 10.

17. Thanks be to God. Which giveth us the victory through our Lord Jesus Christ. 1 Corinthians xv. 57.

18. See also Book ii., Chap. iii. vv. 4. 5. 7. 10. 12, 13, 15 b.



CHAPTER V.

The people of God have been chosen to salvation by the Father according to His infinite foreknowledge (1—5 b); and He is the Author of their religious life (6—9).

1 a. The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. Jeremiah xxxi. 3.

1 b. God hath not cast away His people which he foreknew. Wot ye not what the Scripture saith of Elias ? how he maketh intercession to God against Israel, saying, Lord, they have killed Thy prophets, and digged down Thine altars ; and I am left alone, and they seek my life. But what saith the answer of God unto him ? I have reserved to Myself seven thousand men, who have not bowed the knee to Baal (and every mouth which hath not kissed him—1 Kings xix. 18). Romans xi. 2—4.

1 c. Paul, having spoken of some who had erred concerning the truth (v. 18) adds,—Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. 2 Timothy ii. 19. See Book v., Chap. xiii., v. 36.

2 a. Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He *did* predestinate, them He also called ; and whom He

called, them He also justified ; and whom He justified, them He also glorified. Romans viii. 29, 30.

2 *b.* Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. 1 Peter i. 2.

3 *a.* Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ : according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love : having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved : in Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace : in Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will. Ephesians i. 3—7, 11.

3 *b.* God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth : whereunto He called you . . . to the obtaining of the glory of our Lord Jesus Christ. 2 Thessalonians ii. 13, 14.

3 *c.* Who (*God*, v. 8) hath saved us, and called us with an holy calling ; not according to our own works, but according to His own purpose and grace which was given us in Christ Jesus before the world began. 2 Timothy i. 9.

4. Jesus said, All that the Father giveth Me shall come to Me ; and him that cometh to Me, I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him That sent Me. And this is the Father's will, Which hath sent Me, that of all which He hath given Me, I should lose nothing, but that I should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth

on Him, may have everlasting life : and I will raise him up at the last day. No man can come to Me except the Father Which hath sent Me draw him. . . . No man can come unto Me except it were given unto him of My Father. John vi. 37—40, 44, 65.

5 a. And he (*Ananias*) said (*unto Saul*), The God of our fathers hath chosen thee that thou shouldest know His will, and see that Just One and shouldest hear the voice of His mouth. Acts xxii. 14.

5 b. *Paul, saluting the Corinthian Christians, describes himself as*—Called to be an apostle of Jesus Christ through the will of God. 1 Corinthians i. 1.

6 a. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ; that in everything ye are enriched by Him in all utterance and in all knowledge ; even as the testimony of Christ was confirmed in you : so that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ : Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord. Of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Corinthians i. 4—9, 30.

6 b. God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus : that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith ; and that not of yourselves : it is the gift of God, not of works, lest any *man* should boast. For we are His workmanship created

in Christ Jesus unto good works, which He hath before ordained that we should walk in them. *Ephesians* ii. 4—10.

7 *a.* He which hath begun a good work in you will perform it until the day of Jesus Christ. *Philippians* i. 6.

7 *b.* It is God which worketh in you, both to will and to do of His good pleasure. *Philippians* ii. 13.

7 *c.* Giving thanks unto the Father, Which hath made us meet to be partakers of the inheritance of the saints in light ; Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son. *Colossians* i. 12, 13.

7 *d.* Both He That sanctifieth and they who are sanctified are all of One ; for which cause He is not ashamed to call them brethren. *Hebrews* ii. 11.

7 *e.* Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. *1 John* iii. 1.

8 *a.* *The apostle prays for the Ephesians,*—That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him : the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe according to the working of His mighty power. *Ephesians* i. 17—19. *The apostle farther says,*—

8 *b.* For this cause I bow my knees unto the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to know

the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Ephesians iii. 14—19.

9. Now our Lord Jesus Christ Himself, and God, even our Father, Which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. 2 Thessalonians ii. 16, 17.





BOOK II.

The Son.

CHAPTER I.

The Divine Titles of the Son.

1 *a.* God was manifest in the flesh. 1 Timothy iii. 16.

1 *b.* Of whom (*the Israelites*, v. 4) as concerning the flesh, Christ came ; Who is over all, God blessed for ever. Romans ix. 5.

1 *c.* Thomas answered and said unto Him, My Lord and my God. John xx. 28.

1 *d.* We know that the Son of God is come, and hath given us an understanding, that we may know Him That is true, and we are in Him That is true, even in His Son Jesus Christ. This is the true God, and eternal life. 1 John v. 20.

1 *e.* In Him dwelleth all the fulness of the Godhead bodily. Colossians ii. 9.

2. Unto the Son He saith, Thy throne, O God, is for ever and ever. Hebrews i. 8, *referring to* Psalm xlv. 6, 7.

3. And the people spake against God, . . . and the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died. Numbers xxi. 5, 6. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 1 Corinthians x. 9.

4. To us there is . . . one Lord Jesus Christ, by

Whom are all things, and we by Him. 1 Corinthians viii. 6.

5. *Paul charged the elders of the Church at Miletum to feed the Church of God, which He hath purchased with His own blood.* Acts xx. 28.

6 *a.* Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Titus ii. 13.

6 *b.* To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Jude 25.

7. These (*the wicked powers of the world*) shall make war with the Lamb, and the Lamb shall overcome them : for He is Lord of lords, and King of kings. Revelations xvii. 14.



CHAPTER II.

Of the Son's Divine attributes : His eternity (1—7); His immutability (8—10); His omniscience (11—14); His omnipresence (15—17); His omnipotence (18—20); His creative power and providence (21—25).

1. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. John i. 1, 2. *See also* 1 John i. 1.

2. *The chief priests and scribes informed King Herod that the following prophecy pointed to the expected Messiah,—*Matthew ii. 3—6.—Thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, Whose goings forth have been from of old, from everlasting. Micah v. 2.

3. *Jesus to the Jews,—*Your father Abraham rejoiced to see My day, and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Before Abraham was, I am. John viii. 56—58.

4. *His dear Son* (v. 13) is the first-born of every creature, and He is before all things. Colossians i. 15, 17.

5. *The Apostle Paul (in Hebrew i., as elsewhere), quoting the Psalms in the sense in which the Jews applied them to the Messiah, writes,—*Unto the Son He saith (Psalms xlv. 6), Thy throne, O God, is for ever and ever. Hebrews i. 8.

6. The Son of God abideth a priest continually. Who is made not after the law of a carnal commandment, but after the power of an endless life. Thou art a priest for ever. Hebrews vii. 3, 16, 17.

7. I am Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, the Almighty. I am the First and the Last : I am He That liveth and was dead, and behold, I am alive for evermore, Amen. Revelations i. 8, 17, 18. *See also Revelations xxii. 13.*

8. *Having spoken of His coming to judgment, and of the pending destruction of Jerusalem, Jesus said,—*Heaven and earth shall pass away, but My words shall not pass away. Mark xiii. 31.

9. They (*the heavens*, v. 10) shall perish, but Thou (*the Son*, v. 8) remainest, and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail. Hebrews i. 11, 12. *Quoted from Psalms cii. 26.*

10. Jesus Christ, the same yesterday, to-day, and for ever. Hebrews xiii. 8.

11. Jesus saw Nathaniel coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile. Nathaniel saith unto Him, Whence knowest Thou me ? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee (*probably in prayer or religious meditation, thinking Himself alone*). Nathaniel answered and saith unto Him, Rabbi, Thou art the Son of God, Thou art the King of Israel. John i. 47—49.

12. Jesus did not commit Himself unto them (*the Jews, who believed in His name when they saw the miracles which He did, v. 23*), because He knew all things, and needed not that

any should testify of man, for He knew what was in man. John ii. 24, 25.

13. In Whom (*Christ*, v. 2) are hid all the treasures of wisdom and knowledge. Colossians ii. 3.

14. I (*the Son of God*, v. 18) am He Which searchest the reins and hearts. Revelations ii. 23.

15. Where two or three are gathered together in My name, there am I in the midst of them. Matthew xviii. 20.

16. Lo, I am with you always, even unto the end of the world. Matthew xxviii. 20.

17. No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man, Which is in heaven. John iii. 13.

18 a. The Son quickeneth whom He will. John v. 21.

18 b. Who (*the Saviour, the Lord Jesus Christ*, v. 20) shall change our vile body, that it may be fashioned like unto^{*} His glorious body, according to the working whereby He is able even to subdue all things unto Himself. Philippians iii. 21.

19. Which (*Christ*, v. 8) is the head of all principality and power. Colossians ii. 10.

20. I am Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, the Almighty. Revelations i. 8.

21. All things were made by Him (*the Word*, v. 1), and without Him was not anything made that was made. John i. 3.

22. And (*to us there is but*) one Lord, Jesus Christ, by Whom are all things, and me by Him. 1 Corinthians viii. 6.

23. Who (*God*) created all things by Jesus Christ. Ephesians iii. 9.

24. By Him (*His dear Son*, v. 13) were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers ; all things were created by Him, and for Him : and He is before all things, and by Him all things consist. Colossians i. 16, 17.

25. Upholding all things by the Word of His (*the Son*, v. 2) power. Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the work of Thine hands. Hebrews i. 3, 10.



CHAPTER III.

Prophecies of the Son's person, character, and sufferings (1—6); of His Mission (7); and of His final triumph (8—15).

1. *To the Jews, looking as they were for the advent of the Messiah in fulfilment of prophecy, Jesus said,—Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.* John v. 39.

2. Behold a Virgin shall conceive and bear a Son, and shall call His name Immanuel. Isaiah vii. 14.

3. Unto us a Child is born, unto us a Son is given : and the government shall be upon His shoulder ; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the LORD of Hosts will perform this. Isaiah ix. 6—7.

4. Behold My Servant, whom I uphold, Mine Elect, in whom My soul delighteth : I have put My spirit upon Him : He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench ; He shall bring forth judgment unto truth He shall not fail nor be discouraged till He have set judg-

ment in the earth : and the isles shall wait for His law. Isaiah xlii. 1, 4.

5. Who hath believed our report ? and to whom is the arm of the LORD revealed ? For He shall grow up before Him, as a tender plant, and as a root out of a dry ground : He hath no form nor comeliness ; and when we shall see Him there is no beauty that we should desire Him. He is despised and rejected of men ; a man of sorrows and acquainted with grief : and we hid, as it were, our faces from Him ; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows : yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities : the chastisement of our peace was upon Him ; and with His stripes we are healed. All we like sheep have gone astray ; we have turned every one to his own way, and the LORD hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth : He is brought as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment, and who shall declare His generation ? For He was cut off out of the land of the living : for the transgression of My people was He stricken. And He made His grave with the wicked, and with the rich in His death, because He had done no violence, neither was any deceit in His mouth. Yet it pleased the LORD to bruise Him ; He hath put Him to grief : when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied : by His knowledge shall My righteous servant justify many ; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong ; because He hath poured

out His soul unto death : and He was numbered with the transgressors ; and He bare the sin of many, and made intercession for the transgressors. Isaiah liii.

6. Reproach hath broken My heart, and I am full of heaviness ; and I looked for some to take pity, but there was none ; and for comforters, but I found none. They gave Me also gall for My meat, and in My thirst they gave Me vinegar to drink. Psalms lxix. 20—21.

7. The Spirit of the Lord GOD is upon Me ; because the LORD hath anointed Me to preach good tidings unto the meek ; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the LORD, and the day of vengeance of our God ; to comfort all that mourn ; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the LORD, that He might be glorified. Isaiah lxi. 1—3. See also Isaiah xlii. 5—7, and xlix. 8—9.

8. The LORD God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel. Genesis iii. 15. *This expression is used by the apostle Paul, who promises the Roman Christians that upon avoiding divisions among themselves, the God of peace shall bruise Satan under your feet shortly.* Romans xvi. 20.

9 a. There shall come forth a rod out of the Stem of Jesse, and a Branch shall grow out of his roots. And the spirit of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD ; and shall make Him of quick understanding in the fear of the LORD :

and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears : but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth : and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. In that day there shall be a root of Jesse, Which shall stand for an ensign of the people ; to it shall the Gentiles seek ; and His rest shall be glorious. Isaiah xi. 1—5, 10.

9b. Behold the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and srael shall dwell safely : and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Jeremiah xxxiii. 5, 6. *Also* Jeremiah xxxiii. 14, 15, 16.

9c. Thus speaketh the LORD of hosts, saying, Behold the Man, Whose name is the BRANCH ; and He shall grow up out of His place, and He shall build the Temple of the LORD : even He shall build the Temple of the LORD : and He shall bear the glory, and shall sit and rule upon His throne ; and He shall be a priest upon His throne : and the counsel of peace shall be between them both (*i.e., through the authority of His kingship, and the sanctity of His priesthood there shall be peace : as again,—*This man shall be the peace. Micah v. 5). Zechariah vi. 12, 13.

10. Behold, My servant shall deal prudently, He shall be exalted and extolled, and be very high. As many were astonished at Thee ; His visage was so marred more than any man, and His form more than the sons of men : so shall He sprinkle many nations ; the Kings shall shut their mouths at Him : for that which had not been told them they shall see ; and that which they had not heard, they shall consider. Isaiah lii. 13, 14, 15.

11. Who is This That cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury, and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth. Isaiah lxiii. 1—6.

12 a. Yet (*in spite of the world's opposition to the Messiah's kingdom*, v. 1—5) have I set My king upon My holy hill of Zion will declare the decree: the LORD hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him. Psalms ii. 6—12.

12 b. My heart is inditing a good matter; I speak of the things which I have made touching the King: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into Thy lips: therefore God hath blessed Thee for ever. Gird Thy sword upon Thy thigh, O

most mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously, because of truth, and meekness, and righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under Thee. Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces whereby they have made Thee glad. King's daughters were among Thy honourable women: upon Thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for He is thy Lord, and worship thou Him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat Thy favour. The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins, her companions that follow her, shall be brought unto Thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace. Instead of Thy fathers shall be Thy children, whom thou mayest make princes in all the earth. I will make Thy name to be remembered in all generations: therefore shall the people praise Thee for ever and ever. Psalms xlv.

12c. Thou hast ascended up on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. Psalms lxxviii. 18. See Book ii., Chap. ix., v. 2.

13a. The stone which the builders refused is become the head stone of the corner. This is the LORD's doing; it is marvellous in our eyes. This is the day which the LORD

hath made ; we will rejoice and be glad in it. Save now, I beseech Thee, O LORD ; O LORD, I beseech Thee, send now prosperity. Blessed be He that cometh in the name of the LORD : we have blessed You out of the house of the LORD. Psalms cxviii. 22—26.

13 *b.* Thus saith the Lord God, Behold, I lay in Zion, a stone, a tried stone, a precious corner stone, a sure foundation ; he that believeth shall not make haste. Isaiah xxviii. 16. *See also* Matthew xxi. 42 ; Acts iv. 11 ; Romans ix. 33, x. 11 ; Ephesians ii. 20 ; 1 Peter ii. 6—8.

See Book v., Chaps. xii. and xiii., for the final triumph of the Church of God.



CHAPTER IV.

The Son's Sojourn on Earth.

1. Who (*Christ Jesus*, v. 5) being in the form of God, thought it not robbery to be equal with God : but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man : and, being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. *Philippians* ii. 6—8.

2. The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth. *John* i. 14.

3. And there were shepherds abiding in the field keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them : and they were sore afraid. And the angel said unto them, Fear not : for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour Which is Christ the Lord. And this shall be a sign unto you ; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and *saying*, Glory to God in the highest, and on earth peace,

goodwill toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste and found Mary and Joseph, and the babe lying in a manger. And the child grew, and waxed strong in spirit, and the grace of God was upon him. Luke ii. 8—16, 40.

4. Ye men of Israel, hear these words,—Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by Him in the midst of you, as ye yourselves also know : Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain : whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it. Acts ii. 22—24. *See also* Acts iii. 14, 15 ; Matthew xxvii. and xxviii. ; Mark xv. and xvi. ; Luke xxiii. and xxiv. ; John xviii.—xx.

5. I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures ; and that He was buried, and that He rose again the third day according to the Scriptures ; and that He was seen of Cephas, then of the twelve : after that He was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James ; then of all the apostles. And, last of all, He was seen of me also, as of one born out of due time. 1 Corinthians xv. 3—8.

6. And He led them (*the disciples*) out as far as to Bethany, and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. Luke xxiv. 50, 51.

7. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven. Acts i. 10, 11.

8. Great is the mystery of godliness ; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Timothy iii. 16.



CHAPTER V.

The humble condition of the Saviour's lot on earth (1—3). His humility and self-denial (4—8). Some proofs of His forgiving and gentle disposition (9—13). His holy life (14—16).

1. *At His birth He was laid,—in a manger, because there was no room for them in the inn. Luke ii. 7.*

2. *A certain scribe came and said unto Him, Master, I will follow Thee whithersoever Thou goest : and Jesus said unto him, The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head. Matthew viii. 19, 20.*

3. *On arriving at Capernaum, that He and Peter might be able to pay the Roman tribute demanded there, Jesus said to that disciple,—Go thou to the sea, and cast an hook, and take up the fish that first cometh up ; and, when thou hast opened his mouth, thou shalt find a piece of money : that take, and give unto them for me and thee. Matthew xvii. 27.*

4. *On the child Jesus being found by Mary and Joseph in the Temple,—He went down with them, and came to Nazareth, and was subject unto them. Luke ii. 51.*

5. *To the Jews, complaining of His eating and drinking with publicans and sinners,—Jesus, answering, said unto them, They that are whole need not a physician, but they that are*

sick. I came not to call the righteous, but sinners to repentance. Luke v. 31, 32.

6. *Of the Saviour's recorded miracles, for personal relief, the majority were wrought upon the most necessitous of those among whom He ministered. Perhaps we may except from this category only the nobleman's son, John iv.; the daughter of Jairus, Matthew ix., Mark v., and Luke viii.; and the centurion's servant, Matthew viii. and Luke vii. But it would be impossible to imagine a more abject poverty than that in which lived the demoniacs of Gadara, Matthew viii., Mark v., and Luke viii.; the two blind men, and dumb demoniac, Matthew ix.; the paralytic, Matthew ix., Mark ii., and Luke v.; the leper, Matthew viii., Mark i., and Luke v.; the man with an unclean spirit, Mark i. and Luke iv.; the blind and dumb demoniac, Matthew xii.; the cripple of Bethesda, John v.; the man born blind, John ix.; the ten lepers, Luke xvii.; and the two blind men begging on the road near Jericho, Matthew xx., Mark x., and Luke xvii. How utterly hapless, too, was the condition of the woman of Capernaum, sick of an issue of blood twelve years, Matthew ix., Mark v., and Luke viii.; of the childless widow of Nain, Luke vii.; and of the woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift herself up, Luke xiii.*

7. *To the Jews, questioning Him on His authority and origin, Jesus said,—I honour My Father . . . I seek not Mine own glory. John viii. 49, 50.*

8. *In prospect of His sufferings and death, He kneeled down and prayed, saying, Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine be done. Luke xxii. 41, 42. See also Matthew xxvi. 39, Mark xiv. 35, 36, and John xviii. 11.*

9. *In His sermon on the Mount Jesus said,—Ye have heard that it hath been said (in their law, Leviticus xix. 18, and Deuteronomy xxiii., 6), Thou shalt love thy neighbour*

and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. Matthew v. 43, 44. *Also in Luke vi. 27—35. This teaching the Saviour exemplified, as in 10, 11, 12, following.*

10. *James and John once desired Him to bring down fire from heaven to consumethose who did not receive Him, vv. 51—54. But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them. Luke ix. 55, 56.*

11. *On the cross, in the agonies of death, He prayed for His enemies,—Father, forgive them, for they know not what they do. Luke xxiii. 34.*

12. *According to Matthew xxvii. 44, and Mark xv. 32, both the malefactors crucified with Jesus reviled Him ; but one repented, as we may conjecture from Luke xxiii. 39, 41,—And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto Him, Verily, I say unto thee, to day shalt thou be with Me in paradise. Luke xxiii. 42, 43.*

13. *How readily, over the poor outcast woman brought to Him in the Temple, did He throw the shield of His goodness and wisdom ; illustrating thereby His own lessons in mercy (Matthew v. 7) and charity (Matthew vii. 1). Having shamed from His presence those who would have put her to death, He said unto her, Woman where are those thine accusers ? hath no man condemned thee ? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : go, and sin no more. John viii. 10, 11.*

14. *For the purpose of their accusation against Him,—the chief priests, and elders, and all the council sought false witness against Jesus to put Him to death ; but found*

none : yea, though many false witnesses came, yet found they none. Matthew xxvi. 59, 60 ; and Mark xiv. 55, 59. *Again, Pilate declared to the multitude that was clamouring for the Saviour's death,—I am innocent of the death of this just person, Matthew xxvii. 24. I find no fault in this man. No, nor yet Herod. Luke xxiii. 4, 15. I find in Him no fault at all. John xviii. 38, and xix. 4, 6.*

15. We have not an high priest that cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. Hebrew iv. 15.

16. Who (*Christ*, v. 21) did no sin, neither was guile found in His mouth ; Who, when he was reviled, reviled not again ; when He suffered, He threatened not, but committed Himself to Him that judgeth rightly. 1 Peter ii. 22, 23. *See also 2 Corinthians v. 21, and 1 John iii. 5.*



CHAPTER VI.

The Son's Mission on Earth.

1. Thou shalt call His name JESUS, for He shall save His people from their sins. Matthew i. 21.

2. John seeth Jesus coming unto Him, and saith, Behold the Lamb of God which taketh away the sin of the world. John i. 29.

3. And He (*Jesus*, v. 14) came to Nazareth, where He had been brought up : and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place (Isaiah lxi.) where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor ; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him, and He began to say unto them, This day is this Scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And

they said, Is not this Joseph's son ? Luke iv. 16—22 (Book ii., Chap. iii., v. 7).

4. Jesus said, The Son of Man is come to seek and to save that which was lost. Luke xix. 10.

5. This is a faithful saying and worthy of all acceptation, That Christ Jesus came into the world to save sinners. 1 Timothy i. 15.

6. The law was given by Moses, but grace and truth came by Jesus Christ. John i. 17.

7. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up : that whosoever believeth in Him should not perish, but have eternal life. John iii. 14, 15.

8 *a.* He Himself (*Jesus*, v. 9) took part of the same (*flesh and blood*), that through death He might destroy him that had the power of death, that is, the devil ; and deliver them, who through fear of death were all their lifetime subject to bondage. Hebrews ii. 14, 15.

8 *b.* He was manifested to take away our sins. For this purpose the Son of God was manifested, that He might destroy the works of the devil. 1 John iii. 5, 8.

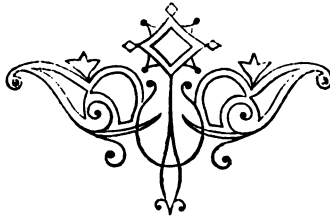
9. Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich. 2 Corinthians viii. 9.

10. Who (*our Lord Jesus Christ*, v. 13) gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people zealous of good works. Titus ii. 14.

11. Christ hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour. Christ loved the Church and gave Himself for it ; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself, a *glorious Church*, not having spot or wrinkle, or any such

thing, but that it should be holy and without blemish. Ephesians v. 2, 25—27.

12. Ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Peter i. 18, 19.



CHAPTER VII.

The efficacy and completeness of the Saviour's work on earth (1—5), and the benefits to be derived therefrom through faith in Him (5—15).

1 *a.* I am the door : by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John x. 9.

1 *b.* Jesus saith, I am the way, the truth, and the life. John xiv. 6.

2 *a.* This (*Jesus Christ*, v. 10) is the stone (Book ii., Chap. iii., v. 15) Which was set at nought of you builders (*the Jewish rulers, elders, scribes, and priests*, vv. 5, 6), which is become the head of the corner. Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 11, 12.

2 *b.* Other foundation can no man lay, than that is laid, which is Christ Jesus. 1 Cor. iii. 11.

3 *a.* Jesus delivered us from the wrath to come. 1 Thessalonians i. 10.

3 *b.* Who (*Christ Jesus*, v. 5) gave Himself a ransom for all. 1 Timothy ii. 6.

3 *c.* He is the propitiation for our sins ; and not for our's only, but for the sins of the whole world. 1 John ii. 2.

4 *a.* Which (*the Tabernacle, with its rites and ceremonies under*

the Old Testament dispensation, vv. 2—8) was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience ; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh : how much more shall the blood of Christ Who, through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God ? Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us : nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others ; for then must He often have suffered since the foundation of the world : but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment : so Christ was once offered to bear the sins of many ; and unto them that look for Him shall He appear the second time without sin unto salvation. Hebrews ix. 9—14, 24—28.

4 b. By the which will (*of God*, vv. 1—9) we are sanctified through the offering of the body of Jesus Christ once for all. This man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God. For by one offering He hath perfected for ever them that are sanctified. Hebrews x. 10, 12—14.

4 c. Christ hath once suffered for sin, the just for the unjust, that He might bring us to God. 1 Peter iii. 18.

4 d. The blood of Jesus Christ, His Son, cleanseth us from all sin. 1 John i. 7.

5. It pleased the Father that in Him (*His dear Son*, v. 13) should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprouvable in His sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel. Colossians i. 19—23.

6 a. Ye are complete in Him (*Christ*, v. 8): in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances (*the Mosaic Law*) that was against us (*a yoke which neither our fathers nor we were able to bear*. Acts xv. 10.), which was contrary to us (*for no man is justified by the law in the sight of God*. Galatians iii. 11; also Galatians ii. 16, Romans iii. 20, Acts xiii. 39), and took it out of the way, nailing it to His cross. Colossians ii. 10, 11—14.

6 b. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written (Deuteronomy xxi. 23), Cursed is every one that hangeth on a tree. Galatians iii. 13.

6 c. Christ is the end of the law for righteousness, to

every one that believeth. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved Romans x. 4, 9. *See also* Acts xvi. 31.

7. Being justified by faith, we have peace with God through our Lord Jesus Christ : by Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. By one man sin entered into the world. If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. If by one man's offence, death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. As by the offence of one, judgment came upon all men to condemnation ; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Romans v. 1, 2, 6—11, 12, 15, 17—19.

8. There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit : for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. Romans viii. 1, 2.

9. Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem ; and to an innumerable company of angels ; to the general assembly and church of the firstborn, which are written in heaven ; and to God, the Judge of all ; and to Jesus, the mediator of the new covenant ; and to the blood of sprinkling. Hebrews xii. 22—24.

(Verses 10, 11, and 12 are the Saviour's words on the benefits of faith in His name.)

10. *To Nicodemus*,—He that believeth on Him (*the Son of God*, v. 17) is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him. John iii. 18, 36. See also 1 John v. 4, 5, 10, 12.

11. *In the synagogue, as He taught in Capernaum, He said*,—My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven and giveth life unto the world. I am the bread of life : he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. I am the living bread Which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is My flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life ; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. It is the spirit that quickeneth, the flesh profiteth nothing. John vi. 32, 33, 35, 51, 53—55, 63.

12. Jesus said unto her (*Martha*, v. 24), I am the resurrection and the life : he that believeth in Me, though he

were dead yet shall he live : and whosoever liveth and believeth in Me shall never die. John xi. 25, 26.

13. Our Saviour Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel. 2 Timothy i. 10.

14. I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them. Revelations xiv. 13.

15. Unto Him That loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father ; to Him be glory and dominion for ever and ever. Amen. Revelations i. 5, 6.



CHAPTER VIII.

Jesus is our only Mediator with the Father (1—8), and the one intermediary between God and man, whether in the matter of prayer (9, 10), or praise (11, 12), or of Divine grace (13—15).

1. Who is he that condemneth (*that condemneth God's elect*, v. 33)? It is Christ That died, yea rather, That is risen again, who is even at the right hand of God, Who also maketh intercession for us. Romans viii. 34.

2. There is one Mediator between God and man, the Man Christ Jesus. 1 Timothy ii. 5.

3. In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted. Hebrews ii. 17, 18.

4. Seeing then that we have a great high priest That is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. Hebrews iv. 14—16.

5. Whither (*within the veil*, v. 19) the Forerunner is for us entered, even Jesus, made an high priest for ever. Hebrews vi. 20.

6. This Man (*Jesus*, v. 22), because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high priest became us, Who is holy, harmless, undefiled, separate from sinners, and higher than the heavens ; who needeth not daily, as those high priests (*of Aaron's order*, v. 11) to offer up sacrifice, first for His own sins, and then for the people's : for this He did once when he offered up Himself. For the law (*of Moses*) maketh men high priests, which have infirmity : but the word of the oath which was since the law, maketh the Son, Who is consecrated for evermore. Hebrews vii. 24—28.

7. We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens : a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man. Hebrews viii. 1, 2.

8. Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us. Hebrews ix. 24.

9. No man cometh unto the Father but by Me. Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name I will do it. I will pray the Father, and He shall give you another Comforter. John xiv. 6, 13, 14, 16.

10. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. John xvi. 23.

11. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. Ephesians v. 20.

12. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Colossians iii. 17.

13. I (*Paul*) thank my God always on your behalf for the grace of God, which is given you by Jesus Christ. 1 Corinthians i. 4.

14. My God shall supply all your need, according to His riches in glory by Christ Jesus. Philippians iv. 19.

15. According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour. Titus iii. 5, 6.



CHAPTER IX.

Of the Son's Glorification in Heaven.

1. Who (*God's dear Son*, v. 13) is the beginning, the first-born from the dead ; that in all things He might have the pre-eminence. Colossians i. 18.

2. When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things). Ephesians iv. 8—10. *See also* Psalms lxviii. 18.

3. I was in the Spirit on the Lord's Day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the First and the Last. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks ; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow ; and His eyes were as a flame of fire ; and His feet like unto fine brass, as if they burned in a furnace ; and His voice as the sound of many waters. And He had in His right hand seven stars : and out of His mouth went a sharp two-

edged sword, and His countenance was as the sun shineth in his strength. And when I saw Him I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not : I am the First and the Last : I am He that liveth, and was dead ; and behold I am alive for evermore, Amen ; and have the keys of hell and of death. Revelations i. 10, 18.

4. And I beheld, and lo, in the midst of the throne (*of God*, Revelations iv. 2, 3, 5, 6) and of the four beasts (Revelations iv. 6—9), and in the midst of the elders (Revelations iv. 4, 10, 11), stood a Lamb as it had been slain, having seven horns, and seven eyes which are the Seven Spirits of God sent forth into all the earth. And He came and took the book (*of God's decrees concerning the nations to the end of the world*, vv. 1—5, and chapters vi., vii., viii.) out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof : for thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation ; and hast made us unto our God, kings and priests : and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands ; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and *glory, and power*, be unto Him, that sitteth upon the

throne, and unto the Lamb for ever and ever. Revelations v. 6—13.

5. And I saw heaven opened, and beheld a white horse ; and He that sat upon him was called Faithful and True ; and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns ; and He had a name written that no man knew, but He Himself. And He was clothed in a vesture dipped in blood : and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations : and He shall rule them with a rod of iron : and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture, and on His thigh, a name written, KING OF KINGS, AND LORD OF LORDS. Revelations xix. 11—16.



CHAPTER X.

Of the Son's Second Coming.

1. Let not your heart be troubled : ye believe in God, believe also in Me. In My Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also. John xiv. 1—3.

2. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory. Colossians iii. 4.

3. Unto them that look for Him (*Christ*) shall He appear the second time without sin unto salvation. Hebrew ix. 28.

4 *a.* Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ : Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. Philippians iii. 20, 21.

4 *b.* Behold I shew you a mystery ; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and *this mortal* must put on immortality. So when this

corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written (Isaiah xxv. 8), Death is swallowed up in victory. 1 Corinthians xv. 51—54.

5 a. The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil unto the resurrection of damnation. John v. 28, 29.

5 b. We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done ; whether it be good or whether it be bad. 2 Corinthians v. 10. Also Revelations xxii. 12.

5 c. Judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise of God. 1 Corinthians iv. 4, 5.

6 a. He (*Jesus*, v. 50) saith unto him (*Nathaniel*, v. 49), Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man. John i. 51.

6 b. The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. 1 Thessalonians iv. 16, 17.

6 c. The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thessalonians i. 7, 8.

7 a. The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the

powers that are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth, to the uttermost part of the heaven. But of that day, and that hour, knoweth no man ; no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray : for ye know not when the time is. Mark xiii. 24—27, 32, 33. *See also* Luke xxi. 25—28, and Daniel vii. 13, 14.

7 b. The day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 2 Peter iii. 10. *Also* Revelations xvi. 15.

8. Behold, He cometh with clouds ; and every eye shall see Him, and they also which pierced Him : and all kindreds of the earth shall wail because of Him. Even so. Amen. Revelations i. 7.

9. And I beheld when He (*the Lamb*, Revelations v. and vi. 1) had opened the sixth seal, and, lo, there was a great earthquake ; and the sun became black as sackcloth of hair, and the moon became as blood ; and the stars of heaven fell unto the earth even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains ; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb : for the great day of His wrath is come ; and who shall be *able to stand* ? Revelations vi. 12—17.

10. And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Revelations xx. 11—13.

11. Surely I (*Jesus*, v. 17) come quickly. Amen. Even so, come, Lord Jesus. Revelations xxii. 20.



CHAPTER XI.

It is by the Father's will, and to the Father's glory, that we honour and worship our Lord Jesus Christ (1—6), and repose our faith and trust in Him (7—13).

1. *Jesus said*,—The Father judgeth no man, but hath committed all judgment unto the Son ; that all men should honour the Son even as they honour the Father. He that honoureth not the Son, honoureth not the Father Which hath sent Him. John v. 22, 23.

2. *To the man whose sight He had restored*,—Jesus said, Dost thou believe on the Son of God ? He answered and said, Who is He, Lord, that I might believe on Him ? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe, and He worshipped Him. John ix. 35—38.

3. *After the ascension of Christ, the disciples* worshipped Him, and returned to Jerusalem with great joy. Luke xxiv. 52.

4. God hath highly exalted Him (*Christ Jesus*, v. 5), and given Him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Philippians ii. 9—11.

5. When He (*God*, v. 1) bringeth the Firstbegotten into the world, He saith, And let all the angels of God worship Him. Hebrews i. 6.

6. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Ye serve the Lord Christ. Colossians iii. 17, 24.

7. Esaias saith (Isaiah xi. 10), There shall be a root of Jesse, and He that shall rise to reign over the Gentiles ; in Him shall the Gentiles trust. Romans xv. 12.

8. *To the Jews enquiring*,—What shall we do that we might work the works of God, Jesus answered and said unto them, This is the work of God, that ye believe on Him, Whom He hath sent. John vi. 29. *See also* John xvii. 3, and 1 John iii. 23.

9. Who is a liar, but he that denieth that Jesus is the Christ ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father : but he that acknowledgeth the Son hath the Father also. 1 John ii. 22, 23.

10. Whosoever believeth that Jesus is the Christ is born of God : and every one that loveth Him That begat, loveth Him also That is begotten of Him. 1 John v. 1.

11. If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. 1 Corinthians xvi. 22.

12. Grace be with all them that love our Lord Jesus Christ in sincerity. Ephesians vi. 24.

13. *See also* Book ii., Chap. ix., vv. 3 and 4.

CHAPTER XII.

Of the perfect union (1—3 b), fellowship (4—11), and love (12 and 13) which exist between Christ and His people.

1 a. Christ is the head of the Church. The Church is subject unto Christ. Christ loved the Church, and gave Himself for it. Ephesians v. 23, 24, 25. *See also* Colossians i. 18.

1 b. *Christ is called*,—the head from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Colossians ii. 19. *See also* Book ii., Chap. xiv., v. 2.

2 a. Ye are Christ's, and Christ is God's. 1 Corinthians iii. 23.

2 b. I am the Good Shepherd : the Good Shepherd giveth His life for the sheep. I am the Good Shepherd, and know My sheep, and am known of Mine. My sheep hear My voice, and I know them, and they follow Me ; and I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all ; and no man is able to pluck them out of My Father's hand. John x. 11, 14, 27—29.

2 c. *Jesus thus prayed for His disciples and the Church*,—I have manifested Thy name unto the men which Thou gavest Me out of the world : Thine they were, and Thou

gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them: I pray not for the world, but for them which Thou hast given Me, for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as We are. While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture (Psalms cix.) might be fulfilled. And now come I to Thee; and these things I speak in the world that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know

that Thou hast sent Me, and hast loved them as Thou hast loved Me. Father, I will that they also whom Thou hast given Me be with Me where I am ; that they may behold My glory which Thou hast given Me : for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee : but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it ; that the love wherewith Thou hast loved Me may be in them, and I in them. John xvii. 6—26.

3 a. Whosoever shall do the will of God, the same is My brother, and My sister, and My mother. Mark iii. 35.

3 b. Jesus saith unto her (*Mary Magdalene, in the garden, on the morning of His resurrection*), Touch Me not, for I am not yet ascended to my Father : but go to My brethren and say unto them, I ascend unto My Father and your Father, and to My God and your God. John xx. 17.

4. He that eateth My flesh, and drinketh My blood dwelleth in Me, and I in him. John vi. 56.

5. I will not leave you comfortless : I will come to you. Yet a little while, and the world seeth Me no more ; but ye see Me : because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you. If a man love Me, he will keep My words : and My Father will love him, and We will come unto him, and make Our abode with him. John xiv. 18—20, 23.

6. I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away : and every branch that beareth fruit He purgeth it that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye except ye abide in Me. I *am* the vine, ye are the branches : he that abideth in Me

and I in him, the same bringeth forth much fruit : for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit ; so shall ye be My disciples. As the Father hath loved Me, so have I loved you : continue ye in My love. If ye keep My commandments, ye shall abide in My love ; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends if ye do whatsoever I command you. Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of My Father, I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain : that whatsoever ye shall ask of the Father in My name, he may give it to you. John xv. 1—16.

7 *a.* Ye are become dead to the law by the body of Christ ; that ye should be married to Another, even to Him Who is raised from the dead, that we should bring forth fruit unto God. Romans vii. 4.

7 *b.* If any man have not the spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness. Romans viii. 9, 10.

7 *c.* They that are Christ's have crucified the flesh with the affections and lusts. Galatians v. 24.

8 *a.* God forbid that I should glory, save in the cross of

our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world. Galatians vi. 14.

8 *b*. I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound : everywhere, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ Which strengtheneth me. Philippians iv. 11—13.

9. Ye are dead, and your life is hid with Christ in God. Colossians iii. 3.

10. Whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and of the living. Romans xiv. 8, 9.

11. Truly our fellowship is with the Father, and with His Son Jesus Christ. 1 John i. 3.

12. Whom (*Jesus Christ*, v. 7) having not seen ye love ; in whom, though now ye see im not, yet beleiving, ye rejoice with joy unspeakable, and full of glory : receiving the end of your faith, even the salvation of your souls. 1 Peter i. 8, 9.

13. Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? Nay, in all these things we are more than conquerors through Him That loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers ; nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Romans viii. 35, 37—39.

CHAPTER XIII.

Christ is His people's Pattern and Guide.

1. Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For My yoke is easy, and My burden is light. Matthew xi. 28—30.

2. *After washing His disciples' feet, as a practical lesson in humility to His followers, Jesus said,—*I have given you an example that ye should do as I have done to you. John xiii. 15.

3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death ? Therefore we are buried with Him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection : knowing this, that our old man (*our natural tendency and inclination to sin*) is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him : knowing that Christ being raised from the

dead dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin once : but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Romans vi. 3—11.

4. Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. Romans xiii. 14.

5 a. The God of patience and consolation grant you to be like-minded one toward another according to Jesus Christ. Romans xv. 5.

5 b. Let this mind (*in which Christ submitted to His humiliation and sufferings in the flesh*, vv. 6—8) be in you, which was also in Christ Jesus. Philippians ii. 5.

5 c. Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith ; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Hebrews xii. 1—3.

6. Christ suffered for us, leaving us an example, that ye should follow His steps : Who did no sin, neither was guile found in His mouth : Who, when He was reviled, reviled not again ; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously : Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness : by Whose stripes ye were healed. For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls. 1 Peter ii. 21—25.

7 a. As ye have received Christ Jesus the Lord, so walk ye in Him : rooted and built up in Him. Colossians ii. 6, 7.

7 *b*. He that saith he abideth in Him, ought himself also so to walk, even as He walked. 1 John ii. 6.

8. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Ephesians iv. 13.



CHAPTER XIV.

Those who name the name of Christ should be one in mind, and will, and deed.

1 *a.* All of you are children of the Most High. Psalms xxxii. 6.

1 *b.* Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Galatians iii. 26—28. *See also* Colossians iii. 11.

2. As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. Now ye are the body of Christ, and members in particular. 1 Corinthians xii. 12—14, 27. *See also* Romans xii. 4, 5, and 1 Corinthians x. 17.

3 *a.* Ye are God's husbandry, ye are God's building. 1 Corinthians iii. 9.

3 *b.* Ye, as lively stones, are built up a spiritual house, *an holy priesthood*, . . . a chosen generation, a royal

priesthood, an holy nation, a peculiar people. 1 Peter ii. 5, 9.

3 c. Holy brethren, partakers of the heavenly calling. Christ, as a son (*was faithful*, v. 5) over His own house ; Whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end. Hebrews iii. 1, 6.

3 d. At that time (*before their conversion*) ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world : but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, Who hath made both one, and hath broken down the middle wall of partition between us (*the Ephesians of the heathen world and the Jews, the recipients of the Divine revelations*) ; having abolished in His flesh the enmity, even the law of commandments contained in ordinances ; for to make in Himself of twain one new man, so making peace ; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby : and came and preached peace to you which were afar off, and to them which were nigh. For through Him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God ; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone ; in Whom all the building fitly framed together groweth into an holy temple in the Lord : in Whom ye also are builded together for an habitation of God through the Spirit. Ephesians ii. 12—22.

4 a. A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another. John xiii. 34, 35.

Also John xv. 12 ; 1 Thessalonians iv. 9 ; 1 John iii. 18, and iv. 21.

4 *b.* I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love ; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you with all malice : and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Ephesians iv. 1—6, 31, 32.

4 *c.* Above all things, have fervent charity among yourselves : for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 1 Peter iv. 8—10.

5. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you. 2 Corinthians xiii. 11.

CHAPTER XV.

Christ's call to the unconverted.

1. Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For My yoke is easy, and My burden is light. Matthew xi. 28—30.

2. All that the Father giveth Me shall come to Me ; and him that cometh to Me I will in no wise cast out. John vi. 37.

3. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. John vii. 37.

4. I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eyesalve that thou mayest see. As many as I love, I rebuke and chasten : be zealous therefore, and repent. Behold, I stand at the door, and knock : if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. Revelations iii. 18—20.





BOOK III.

The Holy Ghost.

CHAPTER I.

The Divine titles of the Holy Ghost.

1. And he (*Moses*) called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us or not? Exodus xvii. 7. *The Apostle, exhorting the Jews to believe in Christ, thus refers to the above event,—*The Holy Ghost saith (Psalms xcv. 7—8), To day if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness : when your fathers tempted Me, proved Me, and saw My works. Hebrews iii. 7—9.

2. The voice of the Lord (Isaiah vi. 8) *is described by Paul* (Acts xxviii. 25) *to be the Holy Ghost speaking by Esaias the prophet. Again, it is written,* 2 Timothy iii. 16, All Scripture is given by inspiration of God ; *which is thus expressed in* 2 Peter i. 21 : Holy men of God spake as they were moved by the Holy Ghost.

3. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost ? . . . Thou hast not lied unto men, but unto God. Peter said unto her (*Sapphira*), How is it that ye have agreed together to tempt the Spirit of the Lord ? Acts v. 3, 4, 9.

4. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are. 1 Corinthians iii. 16, 17. *See also* 1 Corinthians vi. 19.

5 a. The Spirit of the Lord, *may be read thus*, The Lord the Spirit (*marg. ref.*). 2 Corinthians iii. 18.

5 b. The Lord (the Spirit, the Sanctifier, 2 Thessalonians ii. 13) is faithful, who shall stablish you, and keep you from evil. The Lord direct your hearts into the love of God, and into the patient waiting for Christ. 2 Thessalonians iii. 3, 5.

6. Who (*Christ*) through the Eternal Spirit offered Himself without spot to God. Hebrews ix. 14.



CHAPTER II.

The relationship of the Holy Spirit to the Father and the Son.

1 *a.* The Comforter, Which is the Holy Ghost, Whom the Father will send in My (*Christ's*) name. John xiv. 26.

1 *b.* When the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth, Which proceedeth from the Father, He shall testify of Me (*Christ*). John xv. 26.

1 *c.* It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. (*Jesus to His disciples.*) John xvi. 7.

1 *d.* *Again, the Saviour to His disciples just before His ascension*,—Behold, I send the promise of My Father upon you. Luke xxiv. 49.

2 *a.* Jesus said unto them (*His disciples*), Peace be unto you, as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost. John xx. 21, 22.

2 *b.* He (*Jesus*) through the Holy Ghost gave commandments unto the Apostles whom He had chosen. Acts i. 2.

3. *He is called* The Spirit of Jesus Christ, *in* Philipians i. 19; *and again*, The Spirit of Christ, *in* 1 Peter i. 11.

CHAPTER III.

Through the agency of His Spirit, God works in nature (1—3), and effects the mental enlightenment of man (4—13 c), and his personal guidance (14—20 e).

1 a. The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. Genesis i. 2.

1 b. By His Spirit He hath garnished the heavens. Job xxvi. 13.

1 c. The Spirit of God hath made me, and the breath of the Almighty hath given me life. Job xxxiii. 4.

1 d. Thou sendest forth Thy Spirit, they (*all the creatures of God's hand*) are created : and Thou renewest the face of the earth. Psalm civ. 30.

1 e. The angel said unto her (*Mary*, v. 34), The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, and therefore also that Holy Thing which shall be born of thee shall be called the Son of God. Luke i. 35.

2. God also bearing them (*that had heard the Lord speak*, v. 3) witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will. Hebrews ii. 4.

3. *The arrival of the Israelites in the Land of Promise is*

thus ascribed to the Holy Spirit: As a beast goeth down into the valley, the Spirit of the Lord caused Him to rest. *Isaiah lxiii. 14.*

4. No man, speaking by the Spirit of God, calleth Jesus accursed. No man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God Which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as He will. By one Spirit are we all baptized into one body (*the Church of Christ*, v. 12), and have been all made to drink into one Spirit. *1 Corinthians xii. 3—11, 13.*

5. And the LORD spake unto Moses, saying, See I have called by name Bezaleel. And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. *Exodus xxxi. 1—5.*

6. And the Spirit of the Lord came upon him (*Othniel*), and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim, king of Mesopotamia, into his hand; and his hand prevailed against Chushan-rishathaim. *Judges iii. 10.* Again, the Spirit of the Lord came upon Gideon, *Judges vi. 34,* and he warred against the Midianites

and judged Israel; upon Jephthah, Judges xi. 29, and he warred against the Ammonites and judged Israel; upon Samson, Judges xiii. 25, xiv. 19, xv. 14, and with mighty personal deeds he delivered the Israelites from the Philistines; and upon Saul, 1 Samuel xi. 6, and he led Israel to conquest against Nahash, king of Ammon.

7. *When the seventy elders were chosen to help Moses govern the Israelites,*—The Lord came down in a cloud, and spake unto him (*Moses*), and took of the Spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that when the Spirit rested upon them, they prophesied and did not cease. And Moses said, . . . Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them. Numbers xi. 25—29. *Again, the Spirit of the Lord came upon Balaam*, Numbers xxiv. 2 *and he prophesied good upon Israel: upon Saul, on being anointed King of Israel*, 1 Samuel x. 6—9, 10, *and the messengers of Saul sent to capture David*, 1 Samuel xix. 20, 21, *and they prophesied: again, upon Saul himself, who was pursuing David to effect his destruction*, 1 Samuel xix. 22—24, *and he prophesied: upon Azariah*, 2 Chronicles xv. 1, *and he moved Asa and the kingdom of Judah to a solemn covenant with God: upon Jahaziel*, 2 Chronicles xx. 14, *and he exhorted Jehoshaphat to trust in God for the victory over the enemies of Judah, which he prophesied should be vouchsafed on the morrow: upon Zachariah*, 2 Chronicles xxiv. 20, *and he rebuked Joash and Judah for their idolatry: upon Ezekiel*, ii. 2, xi. 5, *and he denounced the sins of the people and princes of Judah: upon Micah*, iii. 8, *and he was full of power, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin: upon Elizabeth*, Luke i. 41, *and Zacharias*, Luke i. 67, *and they praised God for the new joy which was to be given to the world in the birth of the Saviour: upon Simeon*, Luke ii. 25, 26, *and it was revealed unto him that he should not see death before he had seen the Lord's Christ: upon Christ*,

Luke iii. 22, in a bodily shape like a dove, when a voice from heaven said, *Thou art my beloved son ; in Thee I am well pleased : upon the apostles, Acts ii. 1—4, and they preached Christ in divers tongues to the foreign Jews assembled at Jerusalem for the feast of Pentecost : upon Peter, Acts iv. 8, and he preached Christ to the people and elders of Israel : upon all the apostles, iv. 31, and they spake the word of God with boldness : upon Saul, Acts xiii. 9, and he denounced the perverseness of Elymas, and smote him with blindness : and, by the laying on of Paul's hands, upon the disciples of Ephesus, Acts xix. 6, and they spake with tongues and prophesied.*

8. David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the LORD spake by me, and His word was in my tongue. 2 Samuel xxiii. 1, 2. The Holy Ghost spake by the mouth of David. Acts i. 16.

9. I (the LORD your God, v. 27) will pour out My Spirit upon all flesh, and your sons and your daughters shall prophecy ; your old men shall dream dreams, and your young men shall see visions ; and also upon the servants and upon the handmaids, in those days will I pour out My spirit. Joel ii. 28, 29. *This prophecy was said by Peter to have been fulfilled on the Day of Pentecost, when the disciples were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. Acts ii. 14—18.*

10. He (*Christ*, v. 28) Whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto Him. John iii. 34. See Book ii., Chap. vi., v. 3.

11. *Agabus, to dissuade the Apostle from going to Jerusalem, took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. Acts xxi. 11.*

The apostle went to Jerusalem, where his life was in great danger, until his rescue by the Roman soldiery, vv. 27—40; ultimately, to save himself from his Hebrew opponents, he appealed unto Cæsar, Acts xxv. 11, and was sent to Rome. Acts xxvii. and xxviii.

12 a. God hath revealed them (*the things which God hath prepared for them that love Him, v. 9*) unto us by His Spirit. We have received not the spirit of the world, but the Spirit Which is of God; that we might know the things which are freely given to us. 1 Corinthians ii. 10, 12.

12 b. All scripture is given by inspiration of God. 2 Timothy iii. 16.

12 c. Now the Spirit speaketh expressly that, in the latter times, some shall depart from the faith. 1 Timothy iv. 1. See 2 Thessalonians ii. 3; 2 Timothy iii. 1; 2 Peter iii. 3; 1 John ii. 18; Jude 4, 17, 18.

12 d. The Holy Ghost is a witness to us of the new covenant which God would make with His people, Hebrews x. 15—17: referring to Jeremiah xxxi. 31; xxxii. 40; and Ezekiel xxxvii. 26.

12 e. Prophecy came not in the old time by the will of men: but holy men of God spake as they were moved by the Holy Ghost. 2 Peter i. 21.

13 a. *The Saviour declared to His disciples,—When He (the Comforter, which is the Holy Ghost, John xiv. 26, xv. 26, and xvi. 7) is come, He will reprove (convince, marg. ref.) the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father and ye see Me no more; of judgment, because the prince of this world is judged. When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the*

Father hath are Mine : 'therefore said I, that He shall take of Mine, and shall shew it unto you. John xvi. 8—11, 13—15.

13 *b.* When it (*Israel*, v. 13) shall turn to the Lord, the vail (*that is upon their heart*, v. 15) shall be taken away. Now, the Lord is that Spirit (*by Which ye, the Corinthians addressed, manifestly declared, that is, by their improved walk and conversation, to be the epistle of Christ, were written*, v. 3): and where the Spirit of the Lord is, there is liberty (*from the letter, which killeth*, v. 6; *i.e. the letter of ritual and ceremonial law. See Book ii., Chap. vii., v. 6 a*). 2 Corinthians iii. 16, 17.

13 *c.* Ye have an unction from the Holy One, and ye know all things. The anointing which ye have received of Him abideth in you, and ye need not that any man teach you : but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him (*in it, marg. ref.*). 1 John ii. 20, 27.

14. The Spirit lifted me up, and brought me unto the east gate of the Lord's house, *that the prophet might see the wicked princes of Judah, and denounce their sins*, vv. 1—12. Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. Ezekial xi. 1, 24.

15. *Stephen, before the Jewish council*, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Acts vii. 55.

16. *John, writing in Patmos, says*—I was in the Spirit on the Lord's Day, and describes a vision which he then saw of Christ in glory. Revelations i. 10—20. See also Revelations iv. 2, xvii. 3, and xxi. 10.

17. And he (*Simeon*) came by the Spirit into the temple,

and took in his arms the infant Jesus, the consolation of Israel, the light which was to lighten the Gentiles; which he had longed to see before he should die. Luke ii. 27.

18. And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness. After His temptation, Jesus returned in the power of the Spirit into Galilee. Luke iv. 1, 14.

19. Then the Spirit said unto Philip, Go near, and join thyself to this chariot, in which the Ethiopian eunuch was riding, that Philip might explain the scripture (Isaiah liii. 7, 8) which the eunuch was reading. After the baptism of the eunuch, the Spirit of the Lord caught away Philip, that the eunuch saw him no more. Acts viii. 29, 39.

20 a. I heard the voice of the Lord (*the Holy Ghost*, Acts xxviii. 25) saying, Whom shall I send, and who will go for us? Isaiah vi. 8.

20 b. The Lord and His Spirit hath sent me. Isaiah xlvi. 16.

20 c. As they (*the officers of the Church at Antioch*) ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Ghost, departed. Acts xiii. 2, 4.

20 d. After they (*Paul and Timotheus*) were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. Acts xvi. 7.

20 e. Paul, preaching to the elders of the Church at Miletum, said, Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. Acts xx. 28.

CHAPTER IV.

The spiritual gifts and effects of the Holy Ghost (1—7 e). The consequence of resisting His influence (8—11 d). Benediction (12—14).

1 a. *Desolation and sorrow upon Judah are threatened*, vv. 9—14,—Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places. Isaiah xxxii. 15—18.

1 b. *It is also foretold that not by might nor by power (shall the peace and prosperity of Jerusalem be secured*, Zechariah ii. 10—13, and iii. 8, 9), but by My Spirit, saith the LORD. Zechariah iv. 6.

1 c. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Galatians v. 22, 23. See also Ephesians v. 9.

2 a. Jesus answered and said unto him (*Nicodemus*), Verily, verily, I say unto thee, Except a man be born again

(*from above*, marg. ref.) he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again ; the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit. John iii. 3, 5—8.

2 *b*. There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (which is in my members, Romans vii. 23). For what the law (*of Moses*) could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh : that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death ; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness. But if the Spirit of Him That raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after *the flesh*. For if ye live after the flesh, ye shall die : but

if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit Itself beareth witness with our spirit, that we are the children of God : and if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with Him, that we may be also glorified together. Likewise the Spirit helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit Itself maketh intercession for us with groanings which cannot be uttered. And He That searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God. Romans viii. 1—17, 26, 27.

3 a. Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Galatians iv. 6.

3 b. God hath sealed us, and given the earnest of the Spirit in our hearts. 2 Corinthians i. 22. *See also* 2 Corinthians v. 5.

3 c. In Whom (*Christ*, v. 12), after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory. Ephesians i. 13, 14.

4 a. He that keepeth His (*God's*, v. 21) commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit Which He hath given us. 1 John iii. 24.

4 b. It is the Spirit That beareth witness, because the Spirit is truth. 1 John v. 6.

4 c. I say the truth in Christ, I lie not (*concerning his sorrow for the rejection of the Jews*, vv. 2—5), my conscience also bearing me witness in the Holy Ghost. Romans ix. 1.

5 a. If the Spirit of Him That raised up Jesus from the dead dwell in you, He That raised up Christ from the dead shall also quicken your mortal bodies (*to a life of righteousness*, v. 10) by His Spirit Which dwelleth in you. Romans viii. 11.

5 b. Ye are washed, ye are sanctified, ye are justified, in the name of our Lord Jesus Christ, and by the Spirit of our God. 1 Corinthians vi. 11.

5 c. Ye are manifestly declared to be the epistle of Christ, . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 Corinthians iii. 3, 18.

5 d. God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth. 2 Thessalonians ii. 13. *See also* 1 Peter i. 2.

5 e. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour. Titus iii. 5, 6.

5 f. Ye have purified your souls in obeying the truth through the Spirit. 1 Peter i. 22.

6 a. Stephen was a man full of faith and of the Holy Ghost. Acts vi. 5. *Barnabas is also thus described*, Acts xi. 24.

6 b. And the disciples (*the converts at Antioch*) were filled with joy and with the Holy Ghost. Acts xiii. 52.

6 c. Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, . . . and ye became followers of us and of the Lord, having received the Word in much affliction with joy of the Holy Ghost, so that ye were ensamples to all that believe in Macedonia and Achaia, 1 Thessalonians i. 5, 6, 7, 8.

7 a. We through the Spirit wait for the hope of righteousness by faith. Galatians v. 5.

7 b. I know that this (*Paul's bonds in Christ (for Christ, marg. ref.), v. 13 ; and the discords among the preachers of Christ, vv. 15—18*) shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. Philip-
pians i. 19.

7 c. That good thing (*the gift of God which is in thee, by the putting on of my—Paul's—hands, v. 6*) which was committed unto thee, keep, by the Holy Ghost, Which dwelleth in us. 2 Timothy i. 14.

7 d. I bow my knees unto the Father of our Lord Jesus Christ, that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit, in the inner man. Ephesians iii. 14, 16.

7 e. Through Him (*Christ Jesus, v. 13*) we both (*Jews and Gentiles*) have access by one Spirit unto the Father. In Whom (*the Lord, v. 21*) ye are builded together for an habitation of God through the Spirit. Ephesians ii. 18, 22.

8. The Spirit and the bride (*the Lamb's wife, that is the New Jerusalem, Revelations xxi. 2, 9*) say, Come. Revelations
xxii. 17.

9. Quench not the Spirit. 1 Thessalonians v. 19.

10. Grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption. Ephesians iv. 30.

11 a. They (the Israelites) rebelled, and vexed His Holy Spirit : therefore, He was turned to be their enemy, and He fought against them. Isaiah lxiii. 10.

11 b. I (*Jesus*) say unto them, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in

this world, neither in the world to come. Matthew xii. 31, 32. *See also* Mark iii. 29 ; Luke xii. 10.

11 *c.* It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame. Hebrews vi. 4—6.

11 *d.* If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ? Hebrews x. 26—29.

12. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Romans xv. 13.

13. Grace be unto you, and peace from Him, Which is, and Which was, and Which is to come ; and from the seven Spirits (*i.e.* *sevenfold, or manifold in His gifts and operations*) Which are before His throne. Revelations i. 4.

14. The communion of the Holy Ghost be with you all. Amen. 2 Corinthians xiii. 14.



BOOK IV.

The Everlasting God, the Lord, the Creator of the Ends of the Earth.—*Isaiah* xl. 28.

CHAPTER I.

God the LORD.

1. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one.
1 John v. 7.

2. Unto thee it (*the deliverance of Israel from Egypt*, v. 34) was shewed, that thou mightest know that the LORD He is God : there is none else beside Him. Deuteronomy iv. 35.

3. Hear, O Israel : the LORD our God is one LORD.
Deuteronomy vi. 4.

4. There is none holy as the LORD : for there is none beside Thee : neither is there any rock like our God.
1 Samuel ii. 2 ; *also* 2 Samuel vii. 22 ; 2 Samuel xxii. 32.

5. And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, Thou art the God, even Thou alone, of all the kingdoms of the earth. 2 Kings xix. 15, *and* Isaiah xxxvii. 15, 16.

6. Thou, even Thou, art LORD alone. Our God, the great, the mighty, and the terrible God. Nehemiah ix. 6 *and* 32.

7. Thou art great, and doest wondrous things : Thou art God alone. Psalms lxxxvi. 10.

8. I am the LORD : that is My name : and My glory will

I not give to another, neither My praise to graven images. Isaiah xlii. 8.

9. I am the LORD thy God, the Holy One of Israel, thy Saviour. Before Me there was no God formed, neither shall there be after Me. I, even I, am the LORD; and beside Me there is no Saviour. I am the LORD, your Holy One, the Creator of Israel, your King. Isaiah xliii. 3, 10, 11, 15.

10. Thus saith the LORD, the King of Israel, and his redeemer, the LORD of Hosts; I am the first, and I am the last; and beside Me there is no God. Is there a God beside Me? yea, there is no God; I know not any. Isaiah xlv. 6, 8. *See also* xlv. 5, 18, 21, xlv. 9.

11. The LORD is the true God, He is the living God, and an everlasting King. The LORD of Hosts is His name. Jeremiah x. 10, 16.

12. Behold, I am the LORD, the God of all flesh. Jeremiah xxxii. 27.

13. I am the LORD thy God. . . . Thou shalt know no God but Me: for there is no Saviour beside Me. Hosea xiii. 4. *See also* Exodus xx. 3, Deuteronomy v. 7.

14. The LORD shall be king over all the earth: in that day (*of the triumph of Christ's kingdom*, vv. 4—8) shall there be one LORD, and His name one. Zechariah xiv. 9.

15. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God Which worketh all in all. 1 Corinthians xii. 4—6.

16. God is one. Galatians iii. 20.

17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. 1 Timothy i. 17.

CHAPTER II.

The Divine Name.

1. The LORD appeared to Abram, and said unto him, I am the Almighty God. Genesis xvii. 1.

2. *At the burning bush*,—Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Exodus iii. 13, 14.

3. *When God appeared to Moses, promising the children of Israel a mighty deliverance from Egypt*, v. 1, and the fulfilment of the promises made to their fathers, vv. 4—8, God spake unto Moses and said unto him, I am the LORD (JEHOVAH, marg. ref.): and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by My name JEHOVAH was I not known unto them. Exodus vi. 2—3.

4. I am the LORD, that is My name. Isaiah xlii. 8.

5. I am the First, I also am the Last. Isaiah xlviii. 12. See also Isaiah xli. 4, xliv. 6, and Book ii., Chap. ii., v. 7.

6. I am a great King, saith the LORD of hosts, and My

name is dreadful among the heathen. Malachi i. 14. *See also* Jeremiah xxxii. 18.

7. *Moses speaks to the Israelites of*—This glorious and fearful name, The LORD thy GOD. Deuteronomy xxviii. 58.

8. Holy and reverend is His name. Psalms cxi. 9.

9. Let them praise Thy great and terrible name, for it is holy. Psalms xcix. 3.

10. The High and Lofty One, That inhabiteth eternity, Whose name is holy. Isaiah lvii. 15.

11. And he (*Melchizedek*) blessed him, and said, Blessed be Abram of the Most High God, the Possessor of heaven and earth. Genesis xiv. 19—22.

12. Abraham called on the name of the LORD, the everlasting God. Genesis xxi. 33. *Also* Romans xvi. 26.

13. He is the Rock. A God of truth. The Most High. Deuteronomy xxxii. 4, 8.

14 *a.* The strength (*Eternity, or Victory, marg. ref.*) of Israel will not lie nor repent : for He is not a man, that He should repent. 1 Samuel xv. 29.

14 *b.* Trust ye in the LORD for ever : for in the LORD JEHOVAH is everlasting strength (*the Rock of ages, marg. ref.*). Isaiah xxvi. 4.

15. Hast thou not known, hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary. Isaiah xl. 28.

16. Lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the LORD, the God of hosts is His name. Amos iv. 13.

17. Sing unto God, sing praises to His name : extol Him that rideth upon the heavens by His name Jah, and rejoice before Him. Psalm lxviii. 4.

18. Thou, whose name is JEHOVAH, art the MOST HIGH over all the earth. Psalm lxxxiii. 18.

19. The God of peace. Romans xvi. 20.

20. God is love. 1 John iv. 8.

NOTE.—*In this work, as in the Authorized Version of the Old Testament, for LORD (so printed) the word JEHOVAH may be used instead. JEHOVAH, or JAH, or I AM, or I AM THAT I AM, signifies in the Hebrew a self-existent and independent Being; designates God's nature, as He stands in relation to man, as The only, almighty, true, personal, holy Being; a spirit and the father of spirits; the theocratic king of His people; and is applicable to none but God. But the reverence which the Jews entertained for this, the proper and sacred name of God, forbade them even to pronounce it, and its true pronunciation is entirely lost. In reading, they substituted "The name," "The great and terrible name," "The peculiar name," "The separate name." So also, in their sacred writings, we often find substituted, Lord (so printed in the Authorized Version of the Old Testament and in this work) for the Hebrew Adon, Adonai, Adonim, signifying master; and God, for the Hebrew El, Elim, Eloah, Elohim, signifying strength, might, power. But both these names are often otherwise applied than to the Deity, as other Lords (adonim) beside Thee, Isaiah xxvi. 13; I said, Ye are gods (elohim), Psalms lxxxiii. 6; Who is like unto Thee, O LORD, among the gods (elim)? Exodus xv. 6.—See "Smith's Dictionary of the Bible," articles "Jehovah" and "Lord."*

CHAPTER III.

Of the nature of God's person.

1. *Moses, addressing the Israelites, says,—*Ye saw no manner of similitude on the day that the LORD spake unto you in Horeb, out of the midst of the fire. Deuteronomy iv. 15.

2. *The prophet asks,—*To whom will ye liken God, or what likeness will ye compare unto Him ? Isaiah xl. 18. *See also* v. 25 and xlv. 5.

3. *The Saviour declares to the woman of Samaria that—*God is a Spirit. John iv. 24.

4. *Stephen, in his apology before the Sanhedrim, says,—*The Most High dwelleth not in temples made with hands ; as saith the prophet (Isaiah lxvi. 1), Heaven is My throne, and earth is My footstool : what house will ye build Me ? saith the LORD : or what is the place of My rest ? Acts vii. 48, 49.

5. *Paul, preaching on Mars Hill, explains to the Athenians—*God That made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands. *And declares that—*we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Acts xvii. 24, 29.

CHAPTER IV.

The majesty and terribleness of God's immediate presence.

1. And the angel of the LORD appeared unto him (*Moses*) in a flame of fire out of the midst of a bush : and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover, He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God. Exodus iii. 2—6.

2. And it came to pass, on the third day, in the morning, that there were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that all the people that was in the camp trembled. And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. Exodus xix. 16, 18. And all the people saw the thunderings, and the lightnings, and the

noise of the trumpet, and the mountain smoking : and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear : but let not God speak with us, lest we die. And Moses said unto the people, Fear not : for God is come to prove you, and that His fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. Exodus xx. 18—21. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. Exodus xxiv. 17.

3. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he said, I beseech Thee, shew me Thy glory. And He said, I will make all My goodness pass before thee, and I will proclaim the name of the LORD before thee. And He said, thou canst not see My face : for there shall no man see Me, and live. And the Lord said, Behold, there is a place by Me, and thou shalt stand upon a rock : and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by : and I will take away Mine hand, and thou shalt see My back parts : but My face shall not be seen. Exodus xxxiii. 11, 18—23.

4. *At the consecration of the Temple*—the house was filled with a cloud, even the house of the LORD ; so that the priests could not stand to minister by reason of the cloud : for the glory of the Lord had filled the house of God. 2 Chronicles v. 13—14.

5. *At Horeb Elijah was commanded to*—Go forth, and stand upon the mount before the LORD. And behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD ; but the LORD was not in the wind : and after the wind an earthquake ; but the LORD was not in the earthquake : and after the earthquake a fire ; but the LORD was not in the

fire : and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. 1 Kings xix. 11—13.

6. The earth shook and trembled ; the foundations of heaven moved and shook, because He was wroth. There went up a smoke out of His nostrils, and fire out of His mouth devoured : coals were kindled by it. He bowed the heavens also, and came down ; and darkness was under His feet. And He rode upon a cherub, and did fly : and He was seen upon the wings of the wind. And He made darkness pavilions round about Him, dark waters, and thick clouds of the skies. Through the brightness before Him were coals of fire kindled. The LORD thundered from heaven, and the Most High uttered His voice. And He sent out arrows and scattered them ; lightning, and discomfited them. And the channels of the sea appeared, the foundations of the world were discovered at the rebuking of the LORD, at the blast of the breath of His nostrils. 2 Samuel xxii. 8—16. *Also in* Psalms xviii. 7—15.

7 a. With God is terrible majesty. Job xxxvii. 22.

7 b. The LORD reigneth, He is clothed with majesty ; the LORD is clothed with strength, wherewith He hath girded Himself. Psalms xciii. 1.

7 c. The LORD reigneth ; let the earth rejoice ; let the multitude of isles be glad thereof. Clouds and darkness are round about Him : righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world : the earth saw, and trembled. The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth. Psalms xcvi. 1—5.

7 d. Bless the LORD, O my soul. O LORD my God, Thou art very great ; Thou art clothed with honour and majesty. Who coverest Thyself with light as with a garment : Who

stretchest out the heavens like a curtain : Who layeth the beams of His chambers in the waters : Who maketh the clouds His chariot : Who walketh upon the wings of the wind : Who maketh His angels spirits ; His ministers a flaming fire. He looketh on the earth, and it trembleth : He toucheth the hills, and they smoke. Psalms civ. 1—4, 32.

8. Behold, the name of the LORD cometh from far, burning with His anger, and the burden thereof is heavy : His lips are full of indignation, and His tongue as a devouring fire : and His breath as an overflowing stream. And the LORD shall cause His glorious voice to be heard, and shall shew the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. Isaiah xxx. 27, 28, 30.

9. The LORD hath His way in the whirlwind and in the storm ; and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers : Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein. Who can stand before His indignation ? and who can abide in the fierceness of His anger ? His fury is poured out like fire, and the rocks are thrown down by Him. Nahum i. 3—6.

10. God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light ; He had horns coming out of His hand (*bright beams out of His side*, marg. ref.) : and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood, and measured the earth : He beheld, and drove asunder the nations ; and the everlasting mountains were scattered, the perpetual hills did

bow : His ways are everlasting. I saw the tents of Cushan in affliction : and the curtains of the land of Midian did tremble. Was the LORD displeased against the rivers ? was Thine anger against the rivers ? was Thy wrath against the sea, that Thou didst ride upon Thine horses and Thy chariots of salvation ? Thy bow was made quite naked, according to the oaths of the tribes, even Thy word. Thou didst cleave the earth with rivers. The mountains saw Thee, and they trembled : the overflowing of the water passed by : the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation : at the light of Thine arrows they went, and at the shining of Thy glittering spear. Habakkuk iii. 3—11.



CHAPTER V.

The appearance to man of the personal presence of God.

1. In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the LORD of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of Him that cried, and the house was filled with smoke. Isaiah vi. 1—4.

2. The word of the LORD came expressly unto Ezekiel . . . and the hand of the LORD was upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man, and every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four

had their faces and their wings. Their wings were joined one to another ; they turned not when they went ; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side : and they four had the face of an ox on the left side ; they four also had the face of an eagle. Thus were their faces : and their wings were stretched upward ; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward : whither the spirit was to go, they went ; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps : it went up and down among the living creatures ; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl : and they four had one likeness : and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides : and they turned not when they went. As for their rings, they were so high that they were dreadful ; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them : and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go ; and the wheels were lifted up over against them : for the spirit of the living creature was in the wheels. When those went, these went ; and when those stood, these stood ; and when those were lifted up from the earth, the wheels were lifted up over against them : for the spirit of the living creature was in the wheels. And the likeness of

the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood they let down their wings. And there was a voice from the firmament that was over their head, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. Ezekiel i. 3—28.

3. I beheld . . . and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. Daniel vii. 9, 10.

4. I was in the spirit, and behold a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an *emerald*. And round about the throne were four and

twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment ; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices : and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal : and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him ; and they were full of eyes within : and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, Which was, and is, and is to come. And when those beasts give glory and honour and thanks to Him that sat on the throne, Who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power, for Thou hast created all things, and for Thy pleasure they are and were created. Revelations iv. 2—11.

CHAPTER VI.

God is infinite in His person (1—5 b), and in His attributes (6—12).

1. *Solomon praying at the dedication of the Temple, says—* Will God indeed dwell on the earth? Behold the heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded. 1 Kings viii. 27.

2. Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven Thou art there: if I make my bed in hell, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and light are both alike to Thee. Psalms cxxxix. 7—12. *See also* Book iv., Chap. ix., vv. 5—17.

3. Thus saith the High and Lofty One, That inhabiteth eternity, Whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit. Isaiah lvii. 15.

4. Am I a God at hand, saith the LORD, and not a God *afar off*: can any hide himself in secret places that I shall

not see him, saith the LORD : do not I fill heaven and earth ? saith the LORD. Jeremiah xxiii. 23, 24.

5 a. Though they (*Judah and Israel, whose sins God had denounced so often*) dig into hell, thence shall Mine hand take them ; though they climb up to heaven, thence will I bring them down : and though they hide themselves in the top of Carmel, I will search and take them out thence ; and though they be hid from My sight at the bottom of the sea, thence will I command the serpent, and he shall bite them : and though they go into captivity before their enemies, thence will I command the sword and it shall slay them. The Lord GOD of Hosts is He that buildeth His stories in the heaven, and hath founded His troop in the earth, He that calleth for the waters of the sea and poureth them out upon the face of the earth : the LORD is His name. Amos ix. 2—4, 5, 6.

5 b. *The prophet, denouncing Edom, says*—Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD. Obadiah 4.

6 a. *Moses, with the Israelites in the wilderness, complaining to God of the difficulties of his position, the Lord said unto him,*—Is the LORD'S hand waxed short ? Numbers xi. 23.

6 b. *Jonathan, the son of Saul, about to attack, with his armour-bearer, a Philistine garrison, said,*—It may be that the LORD will work for us ; for there is no restraint to the LORD, to save by many or by few. 1 Samuel xiv. 6.

6 c. O thou that art named the house of Jacob, is the Spirit of the LORD straitened ? Micah ii. 7.

7 a. *Job, after God's recital of His wonderful works (chaps. xl. and xli., Book iv., Chap. xi., v. 2), answered the LORD, and said, I know that Thou canst do everything, and that no thought can be withholden from Thee (no thought of Thine can be hindered, marg. ref.).* Job xlii. 1, 2.

7 *b.* The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Psalms xciii. 4.

7 *c.* *Jeremiah prayed unto the Lord, saying,—Ah, Lord GOD, behold Thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for Thee . . . the Great, the Mighty God, the LORD of hosts, is His name, great in counsel and mighty in work. Jeremiah xxxii. 17, 18, 19. See also Genesis xviii. 14.*

7 *d.* With God, all things are possible. Matthew xix. 26. *See also Mark x. 27, and Luke i. 37.*

8. I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord God Omnipotent reigneth. Revelations xix. 6. *See also Revelations i. 8, iv. 8.*

9 *a.* His mercy endureth for ever. Psalms cxxxvi.

9 *b.* Thy mercy is great above the heavens, and Thy truth reacheth unto the clouds. Psalm cviii. 4.

10. He telleth the number of the stars ; He calleth them all by their names. Great is our Lord, and of great power : His understanding is infinite. Psalm cxlvii. 4, 5.

11. His glory is above the earth and heaven. Psalms cxlviii. 13.

12 *a.* Canst thou by searching find out God ? canst thou find out the Almighty unto perfection ? It is as high as heaven ; what canst thou do ? deeper than hell ; what canst thou know ? The measure thereof is longer than the earth, and broader than the sea. If He cut off, and shut up, or gather together, then who can hinder Him ? Job xi. 7—10.

12 *b.* Hell is naked before Him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds ; and the cloud is not rent under them. He holdeth back the face of His throne, and

spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at His reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power, who can understand? Job xxvi. 6—14.

12 *c.* Behold, God is great, and we know Him not, neither can the number of His years be searched out. Job xxxvi. 26.

12 *d.* God thundereth marvellously with His voice; great things doeth He which we cannot comprehend. Touching the Almighty, we cannot find Him out: He is excellent in power, and in judgment, and in plenty of justice. Job xxxvii. 5, 23.

12 *e.* His greatness is unsearchable. Psalms cxlv. 3.

12 *f.* O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen. Romans xi. 33—36.

CHAPTER VII.

Of the eternity of God.

1. *Moses says to Israel*,—The eternal God is thy refuge, and underneath are the everlasting arms. Deuteronomy xxxiii. 27.

2. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Psalm xc. 2, 4. *See also* 2 Peter iii. 8.

3. Thy name, O LORD, endureth for ever, and Thy memorial, O LORD, throughout all generations. Psalms cxxxv. 13. *See also* Psalms cii. 12, 27.

4 *a.* Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations. Psalms cxlv. 13.

4 *b.* Thou, O LORD, remainest for ever, Thy throne from generation to generation. Lamentations v. 19.

5. I am God ; yea, before the day was, I am He. Isaiah xliii. 12, 13.

6. Who, only, hath immortality. 1 Timothy vi. 16.

CHAPTER VIII.

Of the immutability of God.

1. God is not a man that He should lie ; neither the son of man that He should repent : hath He said, and shall He not do it ? or hath He spoken, and shall He not make it good ? Numbers xxiii. 19. *See also* 1 Samuel xv. 29.

2. The counsel of the LORD standeth for ever, the thoughts of His heart to all generations. Psalms xxxiii. 11.

3. For ever, O LORD, Thy word is settled in heaven. Thy faithfulness is unto all generations : Thou hast established the earth, and it abideth. They continue this day according to Thine ordinances, for all are Thy servants. Psalms cxix. 89—91.

4. I the LORD have spoken it (*the destruction of Jerusalem*, vv. 1—13) : it shall come to pass, and I will do it ; I will not go back, neither will I spare, neither will I repent. Ezekiel xxiv. 14. *See also* Ezekiel xii. 25—28.

5. When God made promise to Abraham, because He could swear by no greater, He swear by Himself. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath : that by two immutable things, in which it was impossible for God to lie, we might have a strong consola-

tion, who have fled for refuge to lay hold upon the hope set before us. Hebrews vi. 13, 17, 18.

6. The Word of the Lord endureth for ever. 1 Peter i. 52.

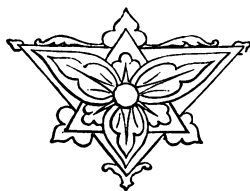
7. The goodness of God endureth continually. Psalms lii. 1.

8. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be for ever, and My righteousness shall not be abolished. Isaiah li. 6. *See also* Psalms cii. 12, 26, 27.

9. I am the LORD, I change not. Malachi iii. 6.

10. The gifts and calling of God are without repentance. Romans xi, 29.

11. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning. James i. 17.



CHAPTER IX.

Of God's omniscience, by which are known to Him all His works (1—4), and the thoughts and actions of man (5—17).

1. And she (*Hagar*) called the name of the LORD that spake unto her (*in the wilderness, where she had thought herself alone*), Thou God seest me : for she said, I also have looked after Him that seeth me ! Wherefore the well was called Beer-lahai-roi (*that is, The well of Him that liveth and seeth me, marg. ref.*) Genesis xvi. 13, 14.

2. He setteth an end to darkness, and searcheth out all perfection : the stones of darkness, and the shadow of death. He putteth forth His hand upon the rock ; He overturneth the mountains by the roots. He cutteth out rivers among the rocks ; and His eye seeth every precious thing. He bindeth the floods from overflowing ; and the thing that is hid bringeth He forth to light. God understandeth the way thereof (*whence cometh wisdom, v. 20*), and He knoweth the place thereof. For He looketh to the ends of the earth, and seeth under the whole heaven ; to make the weight for the winds ; and He weigheth the waters by measure. When He made a decree for the rain, and a way for the lightning of the thunder : then did He see it, and declare it ; He prepared it, yea, and searched it out. Job xxviii. 3, 9—11, 23—25.

3. Known unto God are all His works from the beginning of the world. Acts xv. 18.

4. Neither is there any creature that is not manifest in His sight ; but all things are naked and opened unto the eyes of Him with Whom we have to do. Hebrews iv. 13.

5. *The two and a half tribes, vindicating to the rest of Israel their erection of a commemorative altar, v. 9, etc., said,—*The LORD God of gods, the LORD God of gods, He knoweth . . . if it be in rebellion, or if in transgression against the LORD. Joshua xxii. 22.

6. The LORD is a God of knowledge, and by Him actions are weighed. 1 Samuel ii. 3.

7. His eyes are upon the ways of man, and He seeth all His goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. Job xxxiv. 21, 22.

8. The LORD is in His holy temple, the LORD'S throne is in heaven : His eyes behold, His eyelids try the children of men. Psalms xi. 4.

9. The LORD looketh down from heaven ; He beholdeth all the sons of men. From the place of His habitation, He looketh upon all the inhabitants of the earth. He fashioneth their hearts alike ; He considereth all their works. Psalms xxxiii. 13—15.

10. If we have forgotten the name of our God, or stretched out our hands to a strange God ; shall not God search this out ? for He knoweth the secrets of the heart. Psalms xlv. 20, 21. *See also* 1 Thessalonians ii. 4, and Romans viii. 27.

11. He That planteth the ear, shall He not hear ? He That formed the eye, shall He not see ? He That teacheth man knowledge, shall not He know ? The LORD knoweth the thoughts of man that they are vanity. Psalms xciv. 9, 10, 11.

12. O LORD, Thou hast searched me, and known me, Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compasseth my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me ; it is high, I cannot attain unto it. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect ; and in Thy book all my members were written, which in continuance were fashioned, when as yet there were none of them. Psalms cxxxix. 1—6, 15, 16.

13. Hell and destruction are before the LORD, how much more then the hearts of the children of men. Proverbs xv. 11.

14. Behold, I will send for many fishers, saith the LORD, and they shall fish them (*the idolatrous kingdom of Judah*, vv. 1—15) ; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For Mine eyes are upon all their ways : they are not hid from My face, neither is their iniquity hid from Mine eyes. Jeremiah xvi. 16, 17.

15. It shall come to pass at that time (*of judgment against Judah*, vv. 1—11) that I will search Jerusalem with candles, and punish the men that are settled on their lees (*curded or thickened, marg. ref., i.e. settled down in a long course of sin*), that say in their heart, The LORD will not do good, neither will He do evil. Zephaniah i. 12.

16. There is a God in heaven That revealeth secrets. (*That maketh known the future. See rest of verse and marg. ref.*) Daniel ii. 28.

17. To God only wise, be glory through Jesus Christ for ever. Amen. Romans xvi. 27.

CHAPTER X.

God is the Most High, the Possessor of heaven and earth (Genesis xiv. 19) (1—10); *Who ordereth all things after the counsel of His own will* (11—33). *Instances of God's controlling power* (34—43). *Acknowledgment and praises thereof* (44—53).

1. Who is like unto Thee, O LORD, among the gods (*mighty ones, marg. ref.*) ; who is like Thee, glorious in holiness, fearful in praises, doing wonders ? Exodus xv. 11. *See also* Deuteronomy iii. 24, and Psalms xcvi. 4—6.

2. Behold, the heaven, and the heaven of heavens, is the LORD's thy God, the earth also with all that therein is. The LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, Which regardeth not persons, nor taketh reward. Deuteronomy x. 14, 17.

3. See now that I, even I, am He, and there is no God with Me : I kill and I make alive, I wound and I heal : neither is there any that can deliver out of My hand. For I lift up My hand to heaven and say, I live for ever. Deuteronomy xxxii. 39, 40.

4. There is none like unto the God of Jeshurun, Who rideth upon the heaven in thy help, and in His excellency on the sky. Deuteronomy xxxiii. 26.

5. The kingdom is the Lord's, and He is the governor

among the nations. All they that be fat upon earth shall eat and worship : all they that go down to the dust shall bow before Him : and none can keep alive his own soul. Psalms xxii. 28, 29.

6. The LORD most high is terrible ; He is a great King over all the earth. God is the King of all the earth : sing ye praises with understanding. God reigneth over the heathen : God sitteth upon the throne of His holiness. The shields of the earth belong unto God : He is greatly exalted. Psalms xlvii. 2, 7, 8, 9.

7. Thou, Whose name alone is JEHOVAH, art the most High over all the earth. Psalms lxxxiii. 18.

8. Who in the heaven can be compared unto the LORD ? who among the sons of the mighty can be likened unto the LORD ? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him. O LORD God of hosts, who is a strong LORD like unto Thee ? or to Thy faithfulness round about Thee ? Thou rulest the raging of the sea : when the waves thereof arise, Thou stillest them. Thou hast broken Rahab (*Egypt*) in pieces, as one that is slain ; Thou hast scattered Thine enemies with Thy strong arm. The heavens are Thine, the earth also is Thine : as for the world and the fulness thereof, Thou hast founded them. The north and the south, Thou hast created them : Tabor and Hermon shall rejoice in Thy name. Thou hast a mighty arm : strong is Thy hand, and high is Thy right hand. Psalms lxxxix. 6—13.

9. There is none like unto Thee, O LORD : Thou art great, and Thy name is great in might. Who would not fear Thee, O King of nations ? for to Thee doth it appertain : forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto Thee. Jeremiah x. 6, 7. *See also* 2 Samuel vii. 22.

10. When God made promise to Abraham, because He could swear by no greater, He sware by Himself. Hebrews vi. 13.

11. The LORD killeth, and maketh alive : He bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich : He bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory : for the pillars of the earth are the LORD's, and He hath set the world upon them. 1 Samuel ii. 6—8. *See also* Psalms cxiii. 7—9.

12. I would seek unto God, and unto God would I commit my cause : Which doeth great things and unsearchable ; marvellous things without number : Who giveth rain upon the earth, and sendeth waters upon the fields : to set up on high those that be low ; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness : and the counsel of the froward is carried headlong. They meet with darkness in the daytime, and grope in the noonday as in the night. But He saveth the poor from the sword, from their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth. Job v. 8—16. *See also* Psalms xxxiii. 10, 11, 13—19.

13. He is wise in heart, and mighty in strength : who hath hardened himself against Him, and prospered ? Which removeth the mountains, and they know not : Which overturneth them in His anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not ; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out ; yea, and wonders without number. Lo, He goeth by me, and I see Him not : He passeth on also, but I perceive Him not. Behold, He taketh away, who can hinder Him ? who can say unto Him,

What doest Thou? If God will not withdraw His anger, the proud helpers do stoop under Him. Job ix. 4—13.

14. The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In Whose hand is the soul of every living thing, and the breath of all mankind. With Him (*with God*, marg. ref.) is wisdom and strength, He hath counsel and understanding. Behold, He breaketh down, and it cannot be built again: He shutteth up a man, and there can be no opening. Behold, He withholdeth the waters, and they dry up: also He sendeth them out, and they overturn the earth. With Him is strength and wisdom: the deceived and the deceiver are His. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty. He discovereth deep things out of darkness, and bringeth out to light the shadow of death. He increaseth the nations, and destroyeth them: He enlargeth the nations, and straiteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and He maketh them to stagger like a drunken man. Job xii. 6—10, 13—25.

15. Know now that God hath overthrown me, and hath compassed me with His net. He hath fenced up my way that I cannot pass, and He hath set darkness in my paths.

He hath stripped me of my glory, and taken the crown from my head. He hath destroyed me on every side, and I am gone : and mine hope hath He renewed like a tree. He hath also kindled His wrath against me, and He counteth me unto Him as one of His enemies. His troops come together, and raise up their way against me, and encamp round about my tabernacle. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me. Job xix. 6, 8—13, 21.

16. God is greater than man. Why dost thou strive against Him ? for He giveth not account of any of His matters. Job xxxiii. 12, 13.

17. When He giveth quietness, who then can make trouble ? and when He hideth His face, who then can behold Him ? whether it be done against a nation, or against a man only. Job xxxiv. 29.

18. Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge : He putteth down one and setteth up another. For in the hand of the LORD there is a cup, and the wine is red ; it is full of mixture ; and He poureth out of the same : but the dregs thereof, all the wicked of the earth shall wring them out and drink them. Psalms lxxv. 6—8.

19. Except the LORD build the house, they labour in vain that build it : except the LORD keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrow : for so He giveth His beloved sleep. Psalms cxxvii. 1, 2.

20. I know that the LORD is great, and that our Lord is above all gods. Whatsoever the LORD pleased, that did He in heaven, and in earth, in the seas, and in all deep places. Psalms cxxxv. 5, 6.

21. The lot is cast into the lap, but the whole disposing thereof is of the LORD. Proverbs xvi. 33.

22. The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass ; and as I have purposed, so shall it stand : that I will break the Assyrian in My land, and upon My mountains tread him under foot : then shall his yoke depart from off them (*His people, Israel*), and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth (*the restoration of Israel, and general peace upon the overthrow of Babylon*, vv. 4—23) : and this is the hand that is stretched out upon all nations. For the LORD of hosts hath purposed, and who shall disannul it ? and His hand is stretched out, and who shall turn it back ? Isaiah xiv. 24—27.

23. Thus saith the LORD, your Redeemer, the Holy One of Israel, For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans whose cry is in the ships. I am the LORD, your Holy One, the Creator of Israel, your king. Thus saith the LORD, Which maketh a way in the sea, and a path in the mighty waters ; Which bringeth forth the chariot and horse, the army, and the power ; they shall lie down together, they shall not rise ; they are extinct, they are quenched as tow. Isaiah xliii. 14—17.

24. I am the LORD That maketh all things ; That stretcheth forth the heavens alone ; That spreadeth abroad the earth by Myself ; That frustrateth the tokens of the liars, and maketh diviners mad ; That turneth wise men backward, and maketh their knowledge foolish ; That confirmeth the word of His servant, and performeth the counsel of His messengers ; That saith to Jerusalem, Thou shalt be inhabited ; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof ; That saith to the deep, Be dry, and I will dry up thy rivers ; That saith of Cyrus, He is my shepherd, and shall perform all my pleasure ; even saying to Jerusalem, Thou shalt be built ; and to the temple, Thy foundation shall be laid. Thus saith the LORD to His anointed, to Cyrus, whose right hand I have holden, to

subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. For Jacob, My servant's sake, and Israel, Mine elect, I have even called thee by thy name, I have surnamed thee, though thou hast not known Me. I am the LORD, and there is none else, there is no God beside Me: I girded thee, though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me. I am the LORD, and there is none else. I form the light, and create darkness; I make peace, and create evil: I, the LORD, do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I, the LORD, hath created it. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price nor reward, saith the LORD of hosts. Isaiah xlv. 24—28, and xlv. 1—9, 12, 13.

25. I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure: calling a ravenous bird from the east (*in allusion*

to the rapacious and destructive conquerors of the East, who conquered and destroyed: the Romans subdued and governed), the man that executeth My counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Isaiah xli. 9—11.

26. O LORD, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. Jeremiah x. 23. *See also Proverbs xx. 24.*

27. I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar; the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah and of Jerusalem; they shall be carried to Babylon and there they shall be until the day that I shall visit them, saith the LORD; then will I bring them up, and restore them to this place. Jeremiah xxvii. 5—8, 21, 22.

28 a. Who is he that saith, and it cometh to pass, when the LORD commandeth it not? Out of the mouth of the Most High proceedeth not evil and good. Lamentations iii. 37, 38.

28 b. Shall there be evil in the city, and the LORD hath not done it? Amos iii. 6.

29. *Upon the secret of Nebuchadnezzar's dream being revealed to Daniel in a night vision, vv. 1—19,—*Daniel answered and said, Blessed be the name of God for ever and ever : for wisdom and might are His : and He changeth the times and the seasons : He removeth kings, and setteth up kings : He giveth wisdom unto the wise, and knowledge to them that know understanding : He revealeth the deep and secret things : He knoweth what is in the darkness, and the light dwelleth with Him. Daniel ii. 20—23.

30 a. The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. Daniel iv. 25.

30 b. There is no power but of God ; the powers that be are ordained of God. Romans xiii. 1.

31 a. *Daniel, reproving Belshazzar for his idolatry, speaks to him of,—*God, in Whose hand thy breath is, and Whose are all thy ways. Daniel v. 23.

31 b. The king's heart is in the hand of the LORD, as the rivers of water : He turneth it whithersoever He will. Proverbs xxi. 1.

32. He saith to Moses (Exodus xxxiii. 19), I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh (Exodus ix. 16), Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy ; and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault ? For who hath resisted His will ? Nay, but O man, who art thou that repliest against God ? Shall the thing formed say to him that formed it, Why hast thou made me thus ? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour ? What if God, willing to

shew His wrath and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction : and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory ? Romans ix. 15—23.

33. Who (*God and the Father of our Lord Jesus Christ*, v. 3) worketh all things after the counsel of His own will. Ephesians i. 11.

34. Come, behold the works of the LORD, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth ; He breaketh the bow, and cutteth the spear in sunder ; He burneth the chariot in the fire. Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth. Psalms xlv. 8—10.

35. *The Philistines, having dispossessed Isaac of two wells which he had successfully digged, allowed him to possess a third in peace*, Genesis xxvi. 12—21, *when he acknowledged the overruling power of God by calling it Rehoboth ; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.* Genesis xxvi. 22.

36. *Joseph, the ruler under Pharaoh of all the land of Egypt, said to his brethren who had sold him into slavery,—Be not grieved, nor angry with yourselves that ye sold me hither : for God did send me before you to preserve life. God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.* Genesis xlv. 5, 7. *Ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive.* Genesis l. 20.

37. *Upon their forsaking God and turning to idols,—The anger of the LORD was hot against Israel, and He delivered them into the hands of spoilers that spoiled them, and He sold them unto the hands of their enemies round about, so*

that they could not any longer stand before their enemies. Whithersoever they went out the hand of the LORD was against them for evil, as the LORD had sworn unto them (Leviticus xxiii. 17, 31—33, 37, 38, and Deuteronomy xxviii. 47—52, 64—68) : and they were greatly distressed. Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. *And because they transgressed the covenant which God commanded their fathers*, v. 20, *He said*,—I will not henceforth drive out any from before them of the nations which Joshua left when he died. Therefore the LORD left (*suffered*, marg. ref. *See Endured*, Romans ix. 22) those nations, without driving them out hastily ; neither delivered He them into the hand of Joshua. Judges ii. 14—16, 21, 23.

38. *God, by the prophet Nathan, said to David*,—I took thee from the sheepcote, from following the sheep, to be ruler over My people, over Israel : and I was with thee withersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover, I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more ; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. 2 Samuel vii. 8—11.

39. Wherefore (*for Solomon's idolatry*) the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake : but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom ; but will give one tribe to thy son *for David My servant's sake*, and for Jerusalem's sake which

I have chosen. And the LORD stirred up an adversary unto Solomon, Hadad the Edomite . . . And Ahijah caught the new garment that was on him (*Jeroboam*), and rent it in twelve pieces : and he said to Jeroboam, Take thee ten pieces, for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. 1 Kings xi. 11—14, 30, 31. The king (*Rehoboam*) hearkened not unto the people (*demanding redress of grievances*) ; for the cause was from the LORD, that He might perform His saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. So Israel rebelled against the house of David unto this day. *After the secession of the Ten Tribes, Rehoboam, thinking to subdue them by the sword, the word of the Lord came to him by Shemaiah, the man of God, saying,—*Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel : return every man to his house ; for this thing is from Me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD. 1 Kings xii. 15, 19, 24.

40. *Jehoshaphat, on his kingdom being attacked by the Moabites and Ammonites, prayed, saying,—*O LORD God of our fathers, art not Thou God in heaven ? and rulest not Thou over all the kingdoms of the heathen ? and in Thine hand is there not power and might, so that none is able to withstand Thee ? Art not Thou our God, Who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend, for ever ? *Upon the attack, when the children of Judah began to sing and to praise, the LORD sent ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah ; and they were smitten. So the realm of Jehoshaphat was quiet : for his God gave him rest round about. 2 Chronicles xx. 6, 7, 22, 30.*

41. The destruction of Ahaziah was of God by coming to

Joram (*the son of Ahab*) : for when he was come, he went out with Jehoram (*or Joram*) against Jehu, the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab. 2 Chronicles xxiii. 7.

42. *Amaziah, king of Judah, was warned by a prophet that,—*God hath power to help, and to cast down. *Also that,—the Lord is able to give thee much more than this—money, which he had paid to mercenary troops from the kingdom of Israel, and which he must forfeit upon dispensing with their services as commanded by God (v. 7). Afterwards, although warned by the prophet not to fight against Israel,—Amaziah would not hear ; for it came of God, that He might deliver them (the kingdom of Judah) into the hand of their enemies, because they sought after the gods of Edom. 2 Chronicles xxv. 8, 9, 20.*

43. *The great losses of goods and children sustained by Job are thus ascribed to the authorship of God,—*And the LORD said unto Satan, Behold, all that he hath is in thy power ; only upon himself put not forth thine hand. *And at the tidings of what had befallen him, Job said,—*The LORD gave, and the LORD hath taken away ; blessed be the name of the LORD. Job i. 12, 21. *Thus also of the personal afflictions of Job,—*And the LORD said unto Satan, Behold, he is in thine hand ; but save his life. *Also Job said, in answer to his wife's want of submission to the Divine will,—*What, shall we receive good at the hands of God, and shall we not receive evil ? Job ii. 6, 10. *See also Book v., Chap. viii., vv. 5—10.*

44. *Moses, exhorting Israel before his death, said,—*The LORD bringeth thee unto a good land. When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which He hath given thee. *And he cautions them not to say,—*My power and the might of mine hand hath gotten me this wealth, but thou shalt remember

the LORD thy God, for it is He That giveth thee power to get wealth. Deuteronomy viii. 7, 10, 17, 18. *This the Psalmist thus acknowledges,—*

45. They got not the land in possession by their own sword, neither did their own arm save them : but Thy right hand, and Thine arm, and the light of Thy countenance. Psalms xliv. 3. *The apostle also thus admonishes us to submit ourselves to God's will,—*

46. Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain ; for that ye ought to say, If the LORD will, we shall live, and do this or that. James iv. 13, 15.

47. *David, praying near his death, and having collected the materials with which Solomon was to build the Temple, said,—* Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is Thine ; Thine is the kingdom, O LORD, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all ; and in Thine hand is power and might ; and in Thine hand it is to make great, and to give strength unto all. O LORD our God, all this store that we have prepared, to build Thee an house for Thine holy name, cometh of Thine hand, and is all Thine own. 1 Chronicles xxix. 11, 12, 16.

48. The earth is the LORD'S, and the fulness thereof ; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods. Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in. Who is this King of glory ? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates ; even lift them up, ye everlasting doors ; and the King of glory shall come in. Who is this King of glory ? The LORD of hosts, He is the King of glory. Psalms xxiv. 1, 2, 7—10.

49. Sing unto God, ye kingdoms of the earth ; O sing praises unto the LORD. To Him That rideth upon the heavens of heavens, which were of old ; lo, He doth send out His voice, and that a mighty voice. Ascribe ye strength unto God : His excellency is over Israel, and His strength is in the clouds. O God, Thou art terrible out of Thy holy places : the God of Israel is He That giveth strength and power unto His people. Blessed be God. Psalms lxxviii. 32—35.

50. The LORD hath prepared His throne in the heavens, and His kingdom ruleth over all. Bless the LORD, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the LORD, all ye His hosts, ye ministers of His that do His pleasure. Bless the LORD, all His works, in all places of His dominion : bless the LORD, O my soul. Psalms ciii. 19—22.

51. Seek Him That maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night : That calleth for the waters of the sea, and poureth them out upon the face of the earth : the LORD is His name : That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. Amos v. 8, 9.

52. The LORD is in His holy temple, let all the earth keep silence before Him. Habakkuk ii. 20.

53. Who is the blessed and only Potentate, the King of kings, and Lord of lords ; Who only hath immortality, dwelling in the light which no man can approach unto ; Whom no man hath seen, nor can see : to Whom be honour and power everlasting. Amen. 1 Timothy vi. 15, 16.

CHAPTER XI.

The Eternal Majesty and Power of God in Contrast with the Existence of Man.

1. My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. Isaiah lv. 8, 9.

2. Consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of His cloud to shine? Dost thou know the balancings of the clouds, the wondrous works of Him which is perfect in knowledge? Hast thou with Him spread out the sky, which is strong and as a molten looking-glass? Job xxxvii. 14—16, 18.

2a. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth? when I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it My decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no

further : and here shall thy proud waves be stayed ? Hast thou commanded the morning since thy days ; and caused the dayspring to know his place ; that it might take hold of the ends of the earth ? Hast thou entered into the springs of the sea ? or hast thou walked in the search of the depth ? Have the gates of death been opened unto thee ? or hast thou seen the doors of the shadow of death ? Hast thou perceived the breadth of the earth ? declare if thou knowest it all. Where is the way where light dwelleth ? and as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof ? Knowest thou it, because thou wast then born ? or because the number of thy days is great ? Hast thou entered into the treasures of the snow ? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war ? By what way is the light parted, which scattereth the east wind upon the earth ? Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder ; to cause it to rain on the earth, where no man is ; on the wilderness, wherein there is no man ; to satisfy the desolate and waste ground ; and to cause the bud of the tender herb to spring forth ? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion ? Canst thou bring forth Mazzaroth in his season ? or canst thou guide Arcturus with his sons ? Knowest thou the ordinances of heaven ? canst thou set the dominion thereof in the earth ? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee ? Canst thou send lightnings, that they may go, and say unto thee, Here we are ? Who hath put wisdom in the inward parts ? or who hath given understanding to the heart ? Who can number the clouds in wisdom ? or who can stay the bottles of heaven, when the dust groweth into hardness, and the clods cleave fast

together? Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, when they couch in their dens, and abide in the covert to lie in wait? Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat. Job xxxviii. 4—13, 16—27, 31—41.

2 *b.* Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing. Will the unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him, because his strength is great, or wilt thou leave thy labour to him? Wilt thou believe him that he will bring home thy seed, and gather it into thy barn? Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? which layeth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labour is in vain without fear; because God hath deprived her of wisdom, neither hath He imparted to her understanding. Hast thou given the horse strength? hast thou clothed his neck with thunder? canst thou make him afraid as a grasshopper? Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high? Job xxxix. 5—17, 19, 20, 26, 27.

2 *c.* Hast thou an arm like God, or canst thou thunder with a voice like Him? Job xl. 9.

2 *d.* Canst thou draw out leviathan with an hook, or his tongue with a cord which thou lettest down? Canst thou

put an hook into his nose, or bore his jaw through with a thorn? Will he make many supplications unto thee, will he speak soft words unto thee? Will he make a covenant with thee? wilt thou take him for a servant for ever? Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? Shall the companions make a banquet of him? shall they part him amongst the merchants? Canst thou fill his skin with barbed irons, or his head with fish spears? Lay thine hand upon him, remember the battle, do no more. Behold, the hope of him is in vain: shall not one be cast down even at the sight of him? None is so fierce that dare stir him up: who, then, is able to stand before Me? Who hath prevented Me that I should repay him? Whatsoever is under the whole heaven is Mine. Job xli. 1—11.

3. When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man that Thou visitest him? Psalms viii. 3, 4.

4 a. Look unto the heavens, and see; and behold the clouds which are higher than thou. If thou sinnest, what doest thou against Him? or if thy transgressions be multiplied, what doest thou unto Him? If thou be righteous, what givest thou Him? or what receiveth He of thine hand? Job xxxv. 5—8.

4 b. Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to Him, that thou makest thy ways perfect? Will He reprove thee for fear of thee? Will He enter with thee into judgment? Is not God in the height of heaven? and behold the height of the stars, how high they are! Job xxii. 2—4, 12.

4 c. Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended he dust of the earth in a measure, and weighed the

mountains with scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or being His counselor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and shewed to Him the way of understanding? Behold, the nations are as the drop of a bucket, and are counted as the small dust of the balance: behold He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing and vanity. It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; He maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. *Isaiah xl. 12—17, 22—24.*

5 *a.* Dominion and fear are with Him, He maketh peace in His high places. Is there any number of His armies? and upon whom doth not His light arise? How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in His sight. How much less man, that is a worm? and the son of man, which is a worm? *Job xxv. 2—6.*

5 *b.* We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. O LORD, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand. *Isaiah lxiv. 6, 8.*

6 a. Shall mortal man be more just than God ? shall a man be more pure than his Maker ? Behold, He put no trust in His servants ; and His angels He charged with folly : how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth ? They are destroyed from morning to evening : they perish for ever without any regarding it. Doth not their excellency which is in them go away ? they die, even without wisdom. Job iv. 17—21.

6 b. Thou turnest man to destruction ; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood ; they are as a sleep : in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up ; in the evening it is cut down, and withereth. Psalms xc. 3—6.

6 c. All flesh is grass, and all the goodliness thereof is as the flower of the field : the grass withereth, the flower fadeth : because the Spirit of the LORD bloweth upon it : surely the people is grass. The grass withereth, the flower fadeth : but the word of our God shall stand for ever. Isaiah xl. 6—8. *See also* Psalms ciii. 15, 16, James i. 10, and 1 Peter i. 24.

7. What is your life ? It is even a vapour, that appeareth for a little time, and then vanisheth away. James iv. 14.

CHAPTER XII.

*God is the Creator of all things (1—5); and the universal
Father of mankind (5—12).*

1. In the beginning God created the heaven and the earth. Genesis i. 1.

2. Thou, even Thou, art LORD alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee. Nehemiah ix. 6.

3. By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap: He layeth up the depth in storehouses. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast. Psalms xxxiii. 6—9. *See also* Psalms cxlvi. 6.

4. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightning with rain, and bringeth forth the wind out of His treasures. Jeremiah x. 12, 13.

5. *Isaiah introduces a message to the Jewish nation as from,—* God the LORD, He that created the heavens, and stretched them out ; He that spread forth the earth, and that which cometh out of it ; He that giveth breath unto the people upon it, and spirit to them that walk therein. *Isaiah xlii. 5.*

6. God created man in His own image, in the image of God created He him ; male and female created He them. *Genesis i. 27. In His own image, i. e., God made man upright. Ecclesiastes vii. 29.*

7. Thine hands have made me and fashioned me together round about. Remember, I beseech Thee, that Thou hast made me as the clay. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favour, and Thy visitation hath preserved my spirit. *Job x. 8, 9, 11, 12.*

8. Know ye that the LORD He is God : it is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture. *Psalms c. 3.*

9 *a.* Have we not all one Father ? hath not one God created us ? *Malachi ii. 10.*

9 *b.* One God, and Father of all. *Ephesians iv. 6.*

10. To us there is but one God, the Father, of Whom are all things, and we in Him ; and one Lord Jesus Christ, by Whom are all things, and we by Him. *1 Corinthians viii. 6.*

11. Every house is builded by some man ; but He that built all things is God. *Hebrews iii. 4.*

12. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear. *Hebrews xi. 3.*

CHAPTER XIII.

Of the wonderful works of God (1—8). They shew forth His power and glory (9—15).

1. O LORD, how great are Thy works ! and Thy thoughts are very deep. A brutish man knoweth not ; neither doth a fool understand this. Psalmus xcii. 5, 6.

2. Remember that thou magnify His work, which men behold. Every man may see it ; man may behold it afar off. Behold, God is great, and we know Him not, neither can the number of His years be searched out. For He maketh small the drops of water : they pour down rain according to the vapour thereof : which the clouds do drop and distil upon man abundantly. Also can any understand the spreadings of the clouds, or the noise of His tabernacle ? Behold, He spreadeth His light upon it, and covereth the bottom of the sea. For by them judgeth He the people ; He giveth meat in abundance. With clouds He covereth the light ; and commandeth it not to shine by the cloud that cometh betwixt. Job xxxvi. 24—32.

3. Hear attentively the noise of His voice, and the sound that goeth out of His mouth. He directeth it under the whole heaven, and His lightning unto the ends of the earth. After it a voice roareth : He thundereth with the voice of His excellency ; and He will not stay them when His voice

is heard. God thundereth marvellously with His voice ; great things doeth He, which we cannot comprehend. For He saith to the snow, Be thou on the earth ; likewise to the small rain, and to the great rain of His strength. He sealeth up the hand of every man ; that all men may know His work. Then the beasts go into dens, and remain in their places. Out of the south cometh the whirlwind : and cold out of the north. By the breath of God frost is given : and the breadth of the waters is straitened. Also by watering he wearieth the thick cloud : He scattereth His bright cloud : and it is turned about by His counsels : that they may do whatsoever He commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for His land, or for mercy. Job xxxvii. 2—13.

4. The voice of the LORD is upon the waters : the God of glory thundereth : the LORD is upon many waters. The voice of the LORD is powerful ; the voice of the LORD is full of majesty. The voice of the LORD breaketh the cedars of Lebanon. He maketh them also to skip like a calf ; Lebanon and Sirion like a young unicorn. The voice of the LORD divideth the flames of fire. The voice of the LORD shaketh the wilderness ; the LORD shaketh the wilderness of Kadesh. The voice of the LORD maketh the hinds to calve, and discovereth the forests : and in His temple doth every one speak of His glory. The LORD sitteth upon the flood ; yea, the LORD sitteth King for ever. Psalms xxix. 3—10.

5. God is my King of old, working salvation in the midst of the earth. Thou didst divide the sea by Thy strength : Thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. Thou didst cleave the fountain and the flood : Thou driedst up mighty rivers. The day is Thine, the night also is Thine, Thou hast prepared the light and the sun.

Thou hast set all the borders of the earth : Thou hast made summer and winter. Psalms lxxiv. 12—17.

6. He turneth rivers into a wilderness, and the watersprings into dry ground ; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into watersprings. And there He maketh the hungry to dwell, that they may prepare a city for habitation ; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly ; and suffereth not their cattle to decrease. Again, they are minished and brought low through oppression, affliction, and sorrow. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way : yet setteth He the poor on high from affliction, and maketh Him families like a flock. The righteous shall see it, and rejoice : and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD. Psalms cvii. 33—43.

7. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number : He calleth them all by names, by the greatness of His might, for that He is strong in power ; not one faileth. Isaiah xl. 26.

8 Fear ye not Me? saith the LORD : will ye not tremble at my presence, Which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it : and though the waves thereof toss themselves, yet can they not prevail ; though they roar, yet can they not pass over it? *And the prophet then chides the Jews because they say not in their heart,*—Let us now fear the LORD our God, That giveth rain, both the former and the latter in his season : He reserveth unto us the appointed weeks of the harvest. Jeremiah v. 22, 24.

9. *At the dawn of Creation (vv. 4—6), it is written,—The morning stars sang together, and all the sons of God shouted for joy. Job xxxviii. 7.*

10. The heavens declare the glory of God ; and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is neither speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it : and there is nothing hid from the heat thereof. Psalms xix. 1—6.

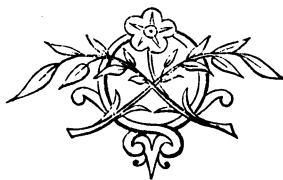
11. Unto Thee, O God, do we give thanks, unto Thee do we give thanks : for that Thy name is near Thy wondrous works declare. Psalms lxxv. 1.

12. The heavens shall praise Thy wonders, O LORD. Psalms lxxxix. 5.

13. O give thanks unto the LORD ; for He is good : for His mercy endureth for ever. O give thanks unto the God of Gods : for His mercy endureth for ever. O give thanks to the Lord of lords : for His mercy endureth for ever. To Him Who alone doeth great wonders : for His mercy endureth for ever. To Him that by wisdom made the heavens : for His mercy endureth for ever. To Him That stretched out the earth above the waters : for His mercy endureth for ever. To Him That made great lights : for His mercy endureth for ever : the sun to rule by day : for His mercy endureth for ever : the moon and stars to rule by night : for His mercy endureth for ever. Who giveth food to all flesh : for His mercy endureth for ever. Psalms cxxxvi. 1—10, 25.

14. All Thy works praise Thee, O LORD. Psalms cxlv. 10.

15. He hath made everything beautiful in His time. I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it that man should fear before Him. Ecclesiastes iii. 11, 14.



CHAPTER XIV.

Of the providential care which God exercises over all the creatures of His hands (1—6). His special care for man (7—13).

1. O LORD, Thou preservest man and beast. Psalms xxxvi. 6.

2. Thou visitest the earth, and waterest it : Thou greatly enrichest it with the river of God, which is full of water : Thou preparest them corn, when Thou hast so provided for it. Thou waterest the ridges thereof abundantly : Thou settlest the furrows thereof : Thou makest it soft with showers : Thou blessest the springing thereof. Thou crownest the year with Thy goodness ; and Thy paths drop fatness. They drop upon the pastures of the wilderness : and the little hills rejoice on every side. The pastures are clothed with flocks ; the valleys also are covered over with corn ; they shout for joy, they also sing. Psalms lxxv. 9—13.

3. Who laid the foundations of the earth that it should not be removed for ever. Thou coveredst it with the deep as with a garment : the waters stood above the mountains. At Thy rebuke they fled ; at the voice of Thy thunder they hasted away. They go up by the mountains ; they go down by the valleys (*or, the mountains ascend, the valleys descend, marg. ref.*) unto the place which Thou hast founded for them. Thou has set a bound that they may not pass over ; that they

turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field : the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from His chambers : the earth is satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and herb for the service of man : that He may bring forth food out of the earth ; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the LORD are full of sap ; the cedars of Lebanon, which He hath planted ; where the birds make their nests : as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats ; and the rocks for the conies. He appointed the moon for seasons : the sun knoweth his going down. Thou makest darkness, and it is night : wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work, and to his labour until the evening. O LORD, how manifold are Thy works ! in wisdom hast Thou made them all ; the earth is full of Thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships : there is that leviathan, whom Thou hast made to play therein. These wait all upon Thee ; that Thou mayest give them their meat in due season. That Thou givest them they gather : Thou openest Thine hand, they are filled with good : Thou hidest Thy face, they are troubled : Thou takest away their breath, they die, and return to their dust : Thou sendest forth Thy Spirit, they are created : and Thou renewest the face of the earth. The glory of the Lord shall endure for ever : the LORD shall rejoice in His works. He looketh on the earth, and it trembleth : He toucheth the

hills, and they smoke. I will sing unto the Lord as long as I live : I will sing praise to my God while I have my being. My meditation of Him shall be sweet. I will be glad in the LORD. Psalms civ. 5—34.

4. The Lord is GOOD to all : and His tender mercies are over all His works. The eyes of all wait upon Thee ; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfieth the desire of every living thing. Psalms cxlv. 9, 15, 16.

5. Sing unto the LORD with thanksgiving ; sing praise upon the harp unto our God : Who covereth the heaven with clouds, Who prepareth rain for the earth, Who maketh grass to grow upon the mountains. He giveth to the beast His food, and to the young ravens which cry. Praise the LORD, O Jerusalem ; praise thy God, O Zion. For He hath strengthened the bars of Thy gates ; He hath blessed Thy children within thee. He maketh peace in Thy borders, and filleth thee with the finest of the wheat. He giveth snow like wool ; He scattereth the hoar frost like ashes. He casteth forth His ice like morsels : who can stand before His cold ? He sendeth out His word, and melteth them : He causeth His wind to blow, and the waters flow. Psalms cxlvii. 7—9, 12—18.

6. The earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs, meet for them by whom it is dressed, receiveth blessing from God. Hebrews vi. 7.

7. Blessed be the Lord, Who daily loadeth us with benefits, even the God of our salvation. Psalms lxxviii. 19.

8. O bless our God, ye people, and make the voice of His praise to be heard : Which holdeth our soul in life, and suffereth not our feet to be moved. Psalms lxvi. 8, 9.

9. Your Father Which is in heaven . . . maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Matthew v. 45.

10. He (*the living God*, v. 15) left not Himself without witness (when, in times past, He suffered all nations to walk in their own ways, v. 16), in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Acts xiv. 17.

11. Every good gift and every perfect gift is from above, and cometh down from the Father of lights. James i. 17.

12. *The Saviour thus reminds us of the source whence are supplied man's bodily and spiritual wants*,—Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Matthew vi. 25—34. *See also* Luke xii. 22—30.

13. *See also* Book v., Chap. xi., and v. 6, with note, for examples of God's providential oversight of man's spiritual well-being.

CHAPTER XV.

God is Holy.

1 *a.* Who is like unto Thee, O LORD, among the gods ? who is like Thee ? glorious in holiness, fearful in praises, doing wonders. Exodus xv. 11.

1 *b.* There is none holy as the LORD. 1 Samuel ii. 2.

1 *c.* There is none good but One, that is God. Matthew xix. 17.

1 *d.* Who shall not fear Thee, O LORD, and glorify Thy name ? for Thou only art holy. Revelations xv. 4.

2 *a.* Behold, He putteth no trust in His saints ; yea, the heavens are not clean in His sight. Job xv. 15.

2 *b.* Behold, even to the moon, and it shineth not ; yea, the stars are not pure in His sight. Job xxv. 5.

2 *c.* Art Thou not from everlasting, O LORD my God, mine Holy One ? Thou art of purer eyes than to behold evil, and canst not look on iniquity. Habakkuk i. 12, 13.

3. Exalt ye the LORD our God, and worship at His footstool, for He is holy. Psalms xciv. 5.

4. I am the LORD your Holy One, the Creator of Israel, your King. Isaiah xliii. 15.

5. The high and lofty One, That inhabiteth eternity, Whose name is Holy. Isaiah lvii. 15.

6 *a.* And one (*seraphim*) cried unto another, and said,

Holy, holy, holy is the LORD of hosts : the whole earth is full of His glory. Isaiah vi. 3.

6 *b.* And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, Which was, and is, and is to come. Revelations iv. 18.

7 *a.* And the LORD spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy : for I the LORD your God am holy. Leviticus xix. 1, 2.

See also Book v., Chap. v., vv. 9 *a* and 9 *c.*

7 *b.* Be ye therefore perfect, even as your Father, Which is in heaven, is perfect. *Christ, in His Sermon on the Mount.* Matthew v. 48.



CHAPTER XVI.

Of the Righteousness of God.

1. I will publish the name of the LORD : ascribe ye greatness unto our God. He is the rock, His work is perfect : for all His ways are judgment : a God of truth and without iniquity, just and right is He. Deuteronomy xxxii. 3, 4.

2. I know, my God, that Thou triest the heart, and hast pleasure in uprightness. *David, at the close of his life,* 1 Chronicles xxix. 17.

3. Good and upright is the LORD, therefore will He teach sinners in the way. Psalms xxv. 8.

4. The word of the LORD is right ; and all His works are done in truth. He loveth righteousness and judgment : the earth is full of the goodness of the LORD. Psalms xxxiii. 4, 5.

5. Thy righteousness is like the great mountains ; Thy judgments are a great deep. Psalms xxxvi. 6.

6. According to Thy name, O God, so is Thy praise, unto the ends of the earth : Thy right hand is full of righteousness. Psalms xlvi. 10.

7 a. Justice and judgment are the habitation of Thy throne : mercy and truth shall go before Thy face. Blessed is the people that know the joyful sound : they shall walk, O LORD, in the light of Thy countenance. In Thy name



shall they rejoice all the day, and in Thy righteousness shall they be exalted. Psalms lxxxix. 14.

7 *b.* Say among the heathen that the LORD reigneth : the world also shall be established that it shall not be moved : He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad ; let the sea roar, and the fulness thereof ; let the field be joyful, and all that is therein : then shall all the trees of the wood rejoice before the LORD : for He cometh, for He cometh to judge the earth : He shall judge the world with righteousness, and the people with His truth. Psalms xcvi. 10—13, and xcviii. 2, 7, 9.

7 *c.* The LORD reigneth ; let the earth rejoice ; let the multitude of isles be glad thereof. Righteousness and judgment are the habitation of His throne. The heavens declare His righteousness, and all the people see His glory. Zion heard, and was glad ; and the daughters of Judah rejoiced because of Thy judgments, O LORD. Rejoice in the Lord, ye righteous : and give thanks at the remembrance of His holiness. Psalms xcvi. 1, 2, 6, 8, 12.

7 *d.* The King's strength loveth judgment ; Thou dost establish equity, Thou executest judgment and righteousness in Jacob. Psalms xcix. 4.

8 *a.* His righteousness endureth for ever. Psalms cxii. 3 and 9.

8 *b.* Righteous art Thou, O LORD, and upright are Thy judgments. Thy testimonies that Thou hast commanded are righteous and very faithful. Thy righteousness is an everlasting righteousness, and Thy law is the truth. Psalms cxix. 137, 138, 142.

9 *a.* Far be it from God that He should do wickedness ; and from the Almighty, that He should commit iniquity. For the work of a man shall He render unto him, and cause every man to find according to his ways. Yea, surely, God will not do wickedly, neither will the Almighty pervert judgment. He will not lay upon man more than right ;

that he should enter into judgment with God (*i.e. that He should accuse God of injustice*, vv. 10—32). Job xxxiv. 10—12, 23.

9 b. *Nebuchadnezzar, on being restored to his reason and empire, said*,—Now I, Nebuchadnezzar, praise and extol and honour the King of heaven, all Whose works are truth, and His ways judgment : and those that walk in pride He is able to abase. Daniel iv. 37.

9 c. *Daniel, during the captivity of the Jews, confesses*,—O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day ; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them because of their trespass that they have trespassed against Thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee. The Lord our God is righteous in all His works which He doeth : for we obeyed not His voice. Daniel ix. 7, 8, 14.

9 d. *Nehemiah, with all the misery and degradation of the Jews in captivity in his mind, confesses*,—Howbeit, Thou art just in all that is brought upon us, for Thou hast done right, but we have done wickedly. Nehemiah ix. 33.

9 e. We are sure that the judgment of God is according to truth against them which commit such things. (*The judging of others*, v. 1.) Romans ii. 2.

10 a. He accepteth not the persons of princes, nor regardeth the rich more than the poor ; for they are all the work of His hands. Job xxxiv. 19.

10 b. *Jehoshaphat, addressing the judges of his kingdom, says*,—Let the fear of the LORD be upon you ; take heed and do it (judgment), for there is no iniquity with the LORD our God ; nor respect of persons nor taking of gifts. 2 Chronicles xix. 7.

10 c. Peter opened his mouth, and said, Of a truth I per-

ceive that God is no respecter of persons : but in every nation he that feareth Him, and worketh righteousness, is accepted with him. Acts x. 34, 35. *See also* Romans ii. 11, Galatians ii. 6, Ephesians vi. 9, Colossians iii. 25, and 1 Peter i. 17.

11. And I saw as it were a sea of glass mingled with fire ; and them that had gotten the victory over the beast (Revelations xiii.), and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty ; just and true are Thy ways, Thou King of saints. Revelations xv. 2, 3, and xvi. 7.



CHAPTER XVII.

The faithfulness of God, as shewn in His dealings with men (1—6), and as otherwise declared in His Word (7—13).

1. And God said (*unto Noah, and to his sons with him*, v. 8), This is the token of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations : I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud ; and I will remember My covenant which is between Me and you, and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. Genesis ix. 12—16.

2. And the LORD appeared unto Abraham (*in Canaan*), and said, Unto thy seed will I give this land : and there builded he an altar unto the LORD, Who appeared unto him. Genesis xi. 7. *Also*, xiii. 14—18, xv., xvii. 1—22, and xxii. 15—19. He (*Abraham*) staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what

He had promised He was able also to perform. Romans iv. 20, 21. *This promise was also given to Isaac, Genesis xxvi. 1—4, 24; and to Jacob, Genesis xxviii. 13, 14, xxxv. 11, 12; also to Moses, Exodus vi. 4; and to Joshua, i. 1—5. Moses, addressing the Israelites on the borders of Canaan, says—*The LORD did not set His love upon you, nor choose you, because ye were more in number than any people (for ye were the fewest of all people); but because the LORD loved you, and because He would keep the oath which He had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh, king of Egypt. Know, therefore, that the LORD thy God, He is God, the faithful God, Which keepeth covenant and mercy with them that love Him and keep His commandments, to a thousand generations. Deuteronomy vii. 7—9. And the LORD gave unto Israel all the land which He sware to give unto their fathers; and they possessed it, and dwelt therein. And the LORD gave them rest round about, according to all that He sware unto their fathers; and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass. Joshua xxi. 43—45, xxiii. 14; Nehemiah ix. 22—25.

3. *God to Jacob, who was fleeing, alone and unprotected, out of Canaan from Esau's wrath*),—Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of. Genesis xxviii. 15. *Jacob, on his return to Canaan, after twenty years' absence, praying, says*,—I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant; for with my staff I passed over this Jordan, and now I am become two bands. Genesis xxxii. 10

4. O give thanks unto the LORD; call upon His name: make known His deeds among the people. Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works. Glory ye in His holy name: let the heart of them rejoice that seek the LORD. Seek the LORD, and His strength: seek His face evermore. Remember His marvellous works that He hath done; His wonders, and the judgments of His mouth; O ye seed of Abraham His servant, ye children of Jacob His chosen. He is the LORD our God: His judgments are in all the earth. He hath remembered His covenant for ever, the word which He commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance: when they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong: yea, He reproveth kings for their sakes; saying, Touch not Mine anointed, and do My prophets no harm. For He remembered His holy promise, and Abraham His servant. Psalms cv. 1—5, 42, and 1 Chronicles xvi. 8—22. *See also* Psalms cvi. 45.

5. *Nathan was commanded by God to say unto David, who had just succeeded Saul as King of Judah,—The LORD telleth thee that He will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom. He shall build an house for My name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but My mercy shall not depart away from him. 2 Samuel vii. 11—15, and Psalms*

lxxxix. 3, 4, 20—37. *Solomon, at the dedication of the Temple, praying, said,—*LORD God of Israel, there is no God like Thee in heaven above, or on earth beneath, Who keepest covenant and mercy with Thy servants that walk before Thee, with all their heart : Who hast kept with Thy servant David, my father, that Thou promisedst him : Thou spakest also with Thy mouth, and hast fulfilled it with Thine hand, as it is this day. Blessed be the LORD, That hath given rest unto His people Israel, according to all that He promised : there hath not failed one word of all His good promise which He promised by the hand of Moses His servant. 1 Kings viii. 23, 24, 56. *Jehoram (succeeding to the throne of David) wrought that which was evil in the eyes of the LORD. Howbeit the LORD would not destroy the house of David, because of the covenant that He had made with David, and as He promised to give a light to him, and to his sons for ever.* 2 Chronicles xxi. 6, 7.

6. *The kingdom of Judah having incurred the penalty of captivity in a foreign land, threatened for disobedience in Deuteronomy xxviii. 36—44, Jeremiah declares to them,—*Thus saith the LORD, Which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, Which divideth the sea when the waves thereof roar ; the Lord of hosts is His name : if those ordinances depart from before Me, saith the LORD, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the LORD ; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD. Jeremiah xxxi. 35—37. *Ezekiel is also sent to them, and says,—*Thus saith the LORD God ; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless, I will remember My covenant

with thee in the days of thy youth, and I will establish unto thee an everlasting covenant . . . and thou shalt know that I am the LORD. Ezekiel xvi. 59, 60, 62.

7. *Nehemiah, praying, addresses God as the LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love Him and observe His commandments. Nehemiah i. 5.*

8. Thy faithfulness reacheth unto the clouds. Psalms xxxvi. 5.

9. The works of His hands are verity and judgment ; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. Psalms cxi. 7, 8.

10. Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God : Which made heaven, and earth, the sea, and all that therein is : Which keepeth truth for ever. Psalms cxlvi. 5, 6.

11. God is faithful. 1 Corinthians i. 9, and 2 Timothy ii. 13.

12. God is true. All the promises of God in Him (*Jesus Christ*, v. 19) are yea, and in Him Amen, unto the glory of God. 2 Corinthians i. 18, 20.

13. *Paul, writing to Titus, says of eternal life that it was promised by,—God That cannot lie. Titus i. 2.*

CHAPTER XVIII.

Of God's love and mercy (1—16), and His willingness that all men should be saved (17—20).

1. And the LORD passed by before him (*Moses, at Sinai*), and proclaimed, The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin. Exodus xxxiv. 6, 7.

2. *The wise woman of Tekoah, to induce king David to forgive and recall the exiled Absalom, bade him emulate the mercy of God, who doth devise means that His banished be not expelled from Him.* 2 Samuel xiv. 14.

3. God exacteth of thee less than thine iniquity deserveth. Job xi. 6.

4. *Job, in the misery to which it had pleased God to bring him, longed to advocate his cause in the presence of God; and, convinced of the Divine clemency, exclaimed, Will He plead against me with His great power? No, but He would put strength in me.* Job xxiii. 6.

5. *Micah, praying for the Kingdom of Judah, which he had threatened with punishment for their perverse idolatry, adds,—Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? (The kingdom of the Ten Tribes having been taken into captivity*

by Shalmanezzer, king of Assyria, 2 Kings xvii.) He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us ; He will subdue our iniquities ; and Thou wilt cast all their sins into the depths of the sea. Micah vii. 18, 19.

6. *Jeremiah, who had denounced the judgments of God against Jerusalem, and had witnessed the sufferings endured by that city on its capture by the Chaldeans (2 Kings xxiv. and xxv., and Jeremiah liii.), wrote,—*It is of the LORD'S mercies that we are not consumed, because His compassions fail not. They are new every morning. The LORD will not cast off for ever : but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men. Lamentations iii. 22, 23, 31—33.

7. *Daniel was an eye-witness of the degradation to which his nation was reduced in captivity, and he confessed,—*O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee. To the LORD our God belong mercies and forgivenesses, though we have rebelled against Him ; neither have we obeyed the voice of the LORD our God, to walk in His laws which He set before us by His servants the prophets. Daniel ix. 8—10.

8. *On the return of the children of Judah from Babylon, Ezra, praying, confesses,—*O, my God, I am ashamed, and blush to lift up my face to Thee, my God : for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in great trespass unto this day ; and for our iniquities have we, our kings, and our priests been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give

us a nail (a *pin* ; that is, a constant and sure abode, *marg. ref.* See Isaiah xxii. 23) in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen ; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. Ezra ix. 6—9.

9. *Also the Levites, after the return, praying before the assembled people, contrasted the sinful course which the nation had always pursued with the ever ready mercy of God. In the wilderness,—they refused to obey, neither were mindful of Thy wonders that Thou didst among them ; but hardened their necks, and in their rebellion appointed a captain to return to their bondage : but Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsooketh them not. Yea, when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt, and had wrought great provocations ; yet Thou in Thy manifold mercies forsookest them not in the wilderness. When they had settled in Canaan,—they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee, and they wrought great provocations. Therefore Thou deliveredst them into the hand of their enemies, who vexed them : and in the time of their trouble, when they cried unto Thee, Thou heardest them from heaven ; and according to Thy manifold mercies Thou gavest them saviours, who saved them out of the hand of their enemies. But after they had rest, they did evil again before Thee : therefore leftest Thou them in the hand of their enemies, so that they had the dominion over them : yet when they returned, and cried unto Thee, Thou heardest them from heaven ; and many times didst Thou deliver them according to Thy mercies ; and testifiedst against them,*

that Thou mightest bring them again unto Thy law : yet they dealt proudly, and hearkened not unto Thy commandments, but sinned against Thy judgments, (which, if a man do, he shall live in them ;) and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst Thou forbear them, and testifiedst against them by Thy Spirit in Thy prophets : yet would they not give ear : therefore gavest Thou them into the hand of the people of the lands. Nevertheless for Thy great mercies' sake, Thou didst not utterly consume them, nor forsake them ; for Thou art a gracious and merciful God. Nehemiah ix. 17—19, 26—31.

10. Sing unto the LORD, O ye saints of His, and give thanks at the remembrance of His holiness. For His anger endureth but a moment ; in His favour is life : weeping may endure for a night, but joy cometh in the morning. Psalms xxx. 4, 5.

11. I will praise Thee, O Lord my God, with all my heart : and I will glorify Thy name for evermore. For great is Thy mercy toward me : and Thou hast delivered my soul from the lowest hell. Thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. Psalms lxxxvi. 12, 13, 15.

12. The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will He keep His anger for ever. He hath not dealt with us after our sins ; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the LORD pitieth them that fear Him. For He knoweth our frame ; He remembereth that we are dust. The mercy of the LORD is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children ; to

such as keep His covenant, and to those that remember His commandments to do them. Psalms ciii. 8—14, 17, 18.

13. O give thanks unto the LORD ; for He is good : for His mercy endureth for ever. Psalms cxxxvi. 1.

14. The LORD is gracious, and full of compassion ; slow to anger, and of great mercy. The LORD is good to all, and His tender mercies are over all His works. Psalms cxlv. 8, 9. *Also* cxi. 4.

15. The Lord is very pitiful, and of tender mercy. James v. 11.

16 *a*. Greater love hath no man than this, that a man lay down his life for his friend. John xv. 13.

16 *b*. God commendeth His love toward us, in that while we were yet sinners Christ died for us. Romans v. 8. *See also* Ephesians ii. 4, 5.

16 *c*. God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. 1 John iv. 8, 9, 10, *and* iii. 16. *Also* Book i., Chap. iv.

17. The LORD said unto Moses . . . I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. And the Egyptians shall know that I am the LORD. Exodus vii. 1, 3, 5. *Here is ascribed to God the authorship of that which, as supreme ruler of men's hearts, as of all created things, He only permitted to befall. As also in Job ii. 10,—Shall we receive good at the hand of God, and shall we not receive evil ? Job's troubles being, as we read (i. 1—12 and ii. 1—6) the design and work of Satan, although subject to the Divine control. As again, in Isaiah lxiii. 17,—O LORD, why hast Thou made us to err from Thy ways, and hardened our heart from Thy fear ? these words occurring toward the end of*

a book which teems with messages from God of the most earnest entreaty to Israel to be converted and live ; for examples of which see Book iv., Chap. xix., vv. 9—21. In the text is expressed God's goodwill toward the Egyptian nation. The same Divine goodwill is expressed toward the proud and obdurate Pharaoh (Exodus viii. 22), of whom, however, God, of His infinite foreknowledge, had declared to Moses (Exodus iii. 19), I am sure that the king of Egypt will not let you go, no, not by a mighty hand ; and who scornfully rejected the first demand of Moses that the Israelites should be allowed to depart, Exodus v. 1, 2. It is God's foreknowledge and His infinite mercy—the latter the brightest of all His attributes which shine through His word—that we must keep in mind, when we read such figures of speech as,—God hardened Pharaoh's heart.

Since the Gentile world was left in idolatry on the Call of Abram, B.C. 1921, the above is the first recorded instance, B.C. 1491, of an opportunity being offered to a nation to return to the knowledge and worship of the True God. An opportunity was also offered about 862 B.C. to the city of Nineveh, Jonah iii. ; also, about 570 B.C., to Babylon under Nebuchadnezzar, Daniel iv. ; and about 538 B.C., to Medo-Persia under Darius, Daniel vi. : each a great power in its day of grace, and capable of imposing a new faith and worship upon neighbouring nations. These opportunities were not wholly fruitless, but resulted, in each case, in a public acknowledgment of the living God. See Exodus ix. 27, and x. 16, 17, Jonah iii. 5—10, Daniel iv. 2, 3, 37 (Book iv. Chap. xvi. 9 b.), vi. 25—28, and Ezra i. 2. But the good seed, though springing up, lacked root, and soil, and culture, and was choked by the common human weakness for the real presence of the object worshipped.

Thus we see that God left not Himself without witness through all the dark centuries preceding the appearance of His Son in the flesh. And of the universal mercy of God we are thus assured (18 and 19).

18. Who (God our Saviour, v. 3) will have all men to be

saved, and to come unto the knowledge of the truth.
1 Timothy ii. 4.

19. The Lord is not willing that any should perish, but that all should come to repentance. 2 Peter iii. 9.

20. Despisest thou the riches of His goodness and forbearance and longsuffering ; not knowing that the goodness of God leadeth thee to repentance ? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God ; Who will render to every man according to his deeds : to them who by patient continuance in well-doing, seek for glory and honour and immortality, eternal life : but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil ; but glory, honour, and peace to every man that worketh good. Romans ii. 4—10.



CHAPTER XIX.

Some proofs of God's goodness, and forbearance, and long-suffering, as shewn in His messages of mercy to the Israelites during a thousand years of their history, from Moses to Malachi,—1st, in the wilderness (1, 2) ; 2nd, prior to the captivity of the Ten Tribes (3—7). Also to the kingdom of Judah,—1st, before its captivity in Babylon (8—33) ; 2nd, during its sojourn there (34, 35) ; 3rd, after their return to their own country (36). The Saviour's lament over the perverse wickedness of the Jewish nation (37).

1. *God promised them by Moses, if from thence (the nations among which they were to be scattered for the sin of idolatry, vv. 23—28) thou shalt seek the LORD thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto His voice ; (for the LORD thy God is a merciful God ;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them. Deuteronomy iv. 29—31.*

2. *And speaking of the Israelites, God said unto Moses,—O that there was such an heart in them, that they would fear Me, and keep all My commandments always, that it might*

be well with them, and with their children for ever !
Deuteronomy v. 29.

3. The LORD testified against Israel, and against Judah, by all the prophets and by all the seers, saying, Turn ye from your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets.
2 Kings xvii. 13.

4. When Israel was a child, then I loved him, and called My son out of Egypt. I taught Ephraim also to go, taking them by their arms ; but they knew not that I healed them. I drew them with cords of a man, with bands of love : and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. And My people are bent to backsliding from Me : though they called them to the Most High, none at all would exalt Him. How shall I give thee up, Ephraim ? how shall I deliver thee, Israel ? how shall I make thee as Admah ? how shall I set thee as Zeboim ? Mine heart is turned within Me, My repentings are kindled together. I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim : for I am God, and not man ; the Holy One in the midst of thee. Hosea xi. 1, 3, 4, 7—9.

5. O Israel, thou hast destroyed thyself ; but in Me is thine help. I will be thy king : where is any other that may save thee in all thy cities ? I will ransom them from the power of the grave ; I will redeem them from death : O Death, I will be thy plagues ; O Grave, I will be thy destruction. Hosea xiii. 9, 10, 14.

6. O Israel, return unto the LORD thy God ; for thou hast fallen by thine iniquity. I will heal their backslidings, I will love them freely, for Mine anger is turned away from him. I will be as the dew unto Israel : he shall grow (or blossom, *marg. ref., i.e., shall become fair and beautiful.* See

Canticles ii. 1, 2) as the lily, and cast forth his roots as Lebanon. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein. Hosea xiv. 1, 4, 5, 9.

7. I have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto Me, saith the LORD. And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city to drink water; but they were not satisfied: yet have ye not returned unto Me, saith the LORD. I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmer worm devoured them: yet have ye not returned unto Me, saith the LORD. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camp to come up into your nostrils: yet have ye not returned unto Me, saith the LORD. I have overthrown some of you as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto Me, saith the LORD. Therefore thus will I do unto thee, O Israel, and because I will do this unto thee, prepare to meet thy God, O Israel. Amos iv. 6—12.

8. *Hezekiah, to entice the kingdom of Judah from the idolatry which previous kings had encouraged, writes in letters to his subjects,—If ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them away captive (the kingdom of the Ten Tribes having been taken into captivity by the Assyrians, 2 Kings xvii.), so that*

they shall come again into this land : for the LORD your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him. 2 Chronicles xxx. 9.

9. Hear, O heavens, and give ear, O earth : for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib : but Israel doth not know, My people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters : they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more ? ye will revolt more and more, the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores : they have not been closed, neither bound up, neither mollified with ointment. Wash you, make you clean ; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be white as snow ; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land : but if ye refuse and rebel, ye shall be devoured by the sword. Therefore (*for the wickedness of the princes and people*, vv. 21—23), saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies : and I will turn My hand upon thee and purely purge away thy dross, and take away all thy tin : and I will restore thy judges as at the first, and thy counsellors as at the beginning : afterward thou shalt be called, the City of Righteousness, the Faithful City : Zion shall be redeemed with judgment, and her converts with righteousness. Isaiah i. 2—6, 16—20, 24—27.

10. Now will I sing to My wellbeloved a song of My wellbeloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill : and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein : and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it ? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes ? Isaiah v. 1—4.

11. Fury is not in Me . . . Let him take hold of My strength, that he may make peace with Me ; and he shall make peace with Me . . . He stayeth His rough wind in the day of His east wind. Isaiah xxvii. 4, 5, 8.

12. Thus saith the LORD God, the Holy One of Israel ; In returning and rest shall ye be saved ; in quietness and in confidence shall be your strength : and ye would not. And therefore will the LORD wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you : for the LORD is a God of judgment : blessed are all they that wait for Him. *Then, besides deliverance from their oppressors, the promise is made,—*The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of His people, and healeth the stroke of their wound. Ye shall have a song, as in the night when a holy solemnity is kept ; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the Mighty One of Israel, Isaiah xxx. 15, 18, 26, 29.

13. Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned :

for she hath received of the LORD'S hand double for all her sins. *Isaiah xl. 1, 2.*

14. I will bring the blind by a way that they know not ; I will lead them in paths which they have not known : I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. *Isaiah xlii. 16.*

15. I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour My spirit upon thy seed, and My blessing upon thine offspring : and they shall spring up as among the grass, as willows by the water courses. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins : return unto Me ; for I have redeemed thee. *Isaiah xliv. 3, 4, 22.*

16. Thus saith the LORD, thy Redeemer, the Holy One of Israel ; I am the LORD thy God Which teacheth thee to profit, Which leadest thee by the way that thou shouldest go. O that thou hadst hearkened to My commandments ! then had thy peace been as a river, and thy righteousness as the waves of the sea. *Isaiah xlviii. 17, 18.*

17. Thy Maker is thine husband ; the LORD of Hosts is His name ; and thy Redeemer the Holy One of Israel ; the God of the whole earth shall He be called. For a small moment have I forsaken thee ; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For the mountains shall depart, and the hills be removed ; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the LORD That hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall

be taught of the LORD ; and great shall be the peace of thy children. In righteousness shalt thou be established : thou shalt be far from oppression ; for thou shalt not fear : and from terror ; for it shall not come near thee. No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment shalt thou condemn. This is the heritage of the servants of the LORD, and their righteousness is of Me, saith the LORD. Isaiah liv. 5, 7, 8, 10—14, 17.

18. Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread ? and your labour for that which satisfieth not ? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me : hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David. Seek ye the LORD while He may be found, call ye upon Him while He is near : let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the LORD, and He will have mercy upon him ; and to our God, for He will abundantly pardon. Isaiah lv. 1—3, 6, 7.

19. I will not contend for ever, neither will I be always wroth : for the spirit should fail before Me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him. I hid Me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him : I will lead him also and restore comforts unto him and to his mourners. Isaiah lvii. 16—18.

20. I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the

house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving-kindnesses. For He said, Surely they are My people, children that will not lie : so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them : in His love and in His pity He redeemed them ; and He bare them, and carried them all the days of old. But they rebelled and vexed His Holy Spirit : therefore He was turned to be their enemy, and He fought against them. Isaiah lxiii. 7—10.

21. I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts ; a people that provoketh Me to anger continually to My face. Isaiah lxv. 2, 3.

22. Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning : and rend your heart, and not your garments, and turn unto the LORD your God : for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him? Be glad then, ye children of Zion, and rejoice in the LORD your God : for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fat shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, That hath dealt wondrously with you : and My people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else : and My people shall never be ashamed. Joel ii. 12—14, 23—27. *This prophet is considered to have preceded Isaiah ;*

but his exhortations and promises are addressed to Judah, whose opportunities for repentance we are now reciting.

As the nation sinks in transgression, during the forty years previous to the destruction of Jerusalem by the Chaldeans, God expostulates with it in such messages as 23—30.

23. The word of the LORD came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the LORD: I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown: Israel was holiness unto the LORD, and the first fruits of His increase. I will yet plead with you, saith the LORD, and with your children's children will I plead. Hath a nation changed their gods, which are yet no gods? but My people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. For My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me? For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before Me, saith the Lord GOD. Jeremiah ii. 1—3, 9, 11—13, 21, 22.

24. Wilt thou not from this time cry unto Me, My Father, Thou art the guide of my youth? Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause Mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God. Turn, O backsliding children, saith the LORD; for I am married unto you. Return, ye backsliding children, and I will heal your backslidings. Jeremiah iii. 4, 12, 13, 14, 22.

25. Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jeremiah vi. 16.

26. Thus saith the LORD; Shall they fall and not arise? Shall He turn away, and not return? Why, then, is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? Every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the LORD. Jeremiah viii. 4—7.

27. *The faithful Hebrew, suffering with the wrong-doer the calamities that had overtaken his country (v. 1—3), is thus comforted,—*I will set Mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know Me, that I am the LORD: and they shall be My people, and I will be their God: for they shall return unto Me with their whole heart. Jeremiah xxiv. 6, 7; *See also* verses 5, 15, 17, 30, 33, 35, *for similar promises.*

28. From the thirteenth year of Josiah, the son of Amon, king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the LORD hath sent unto you all His servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your

Glimpses of God through His Word.

ers for ever and ever : and go not after other gods to
re them, and to worship them, and provoke Me not to
ger with the works of your hands ; and I will do you no
rt. Yet ye have not hearkened unto Me, saith the
ORD ; that ye might provoke Me to anger with the works
f your hands to your own hurt. Jeremiah xxv. 3—7.

29. Amend your ways and your doings, and obey the
voice of the LORD your God ; and the LORD will repent
Him of the evil that He hath pronounced against you.
Jeremiah xxvi. 13. *See also Jeremiah vii. 3—7.*

30. Thus saith the LORD, That after seventy years be
accomplished at Babylon I will visit you, and perform My
good word toward you, in causing you to return to this
place. For I know the thoughts that I think toward you,
saith the LORD, thoughts of peace, and not of evil, to give
you an expected end. Then shall ye call upon Me, and ye
shall go and pray unto Me, and I will hearken unto you.
And ye shall seek Me, and find Me, when ye shall search
for Me with all your heart. And I will be found of you,
saith the LORD. Jeremiah xxix. 10—14. *See also Jeremiah*
xxxiii. 3—26, for promises of an answer to prayer, and of
restored prosperity after captivity and suffering.

31. *The sacred writer, who records the destruction of Jerusa-*
*lem and the captivity of Judah, says,—*The LORD God of their
fathers sent to them by His messengers, rising up betimes
(*continually and carefully, marg. ref.*), and sending ; because
He had compassion on His people, and on His dwelling
place : but they mocked the messengers of God, and despised
His words, and misused His prophets, until the wrath of
the LORD arose against His people, till there was no remedy.

2 Chronicles xxxvi. 15, 16.

32. The LORD hath accomplished His fury ; He hath
poured out His fierce anger, and hath kindled a fire in Zion,
and it hath devoured the foundations thereof. For the
kings of her prophets, and for the iniquities of her priests,

that have shed the blood of the just in the midst of her, they have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments. Lamentations iv. 11, 13, 14. *See also Zechariah vii. 8—14.*

33. Israel is a scattered sheep ; the lions have driven him away : first the King of Assyria hath devoured him ; and last this Nebuchadrezzar King of Babylon hath broken his bones. Therefore thus saith the LORD of hosts, the God of Israel : Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria (*merged after conquest into the Babylonian empire*). And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and at that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none ; and the sins of Judah, and they shall not be found : for I will pardon them whom I reserve. Jeremiah l. 17—20.

34. *In their captivity, God invites them to repentance by reminding them of His great love and care toward their nation from its earliest years, Ezekiel xvi. ; and further promises,—* If the wicked will turn away from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him : in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die ? saith the Lord GOD : and not that he should return from his ways, and live ? Repent, and turn yourselves from all your transgressions ; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed ; and make you a new heart and a new spirit : for why will ye die, O house

of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye. Ezekiel xviii. 21—23, 30—32; also xxxiii. 11.

35. I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave your fathers; and ye shall be My people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Ezekiel xxxvi. 24—31.

36. Thus saith the LORD of hosts, Turn ye unto Me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. Be ye not as your fathers unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear nor hearken unto Me, saith the LORD. Your fathers, where are they? and the prophets, do they live for ever? Zechariah i. 3—5. See also Malachi iii. 7.

 37. *The Saviour thus laments the historical obstinacy and*

wickedness of the Jews,—O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Matthew xxiii. 37. *Also* Luke xiii. 34.

NOTE.—*For further promises of restoration and peace, see Book v., Chap. xi. b., vv. 31—37.*







BOOK V.

God in His Relation to Man.

THIS BOOK READS AS A SEQUEL TO CHAPTERS XV.—XIX. OF BOOK IV.; ITS CONTENTS BEING A REFLEX OF THE MORAL ATTRIBUTES OF THE DEITY.

CHAPTER I.

God is the eternal source of all wisdom and knowledge (1—4); and has given His Word for man's spiritual enlightenment and guidance (5—7), which man must study and obey (8—12). The pleasure and profit of properly regarding the Word of God (13). The results of neglecting the precepts thereof (14, 15).

1. Doth not wisdom cry? and understanding put forth her voice? The LORD possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth: when He established the clouds above: when He strengthened the fountains of the deep:

when He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: then I was by Him as one brought up with Him: and I was daily His delight, rejoicing always before Him. Proverbs viii. 1, 22—30.

2. Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the LORD of hosts, Which is wonderful in counsel, and excellent in working. Isaiah xxviii. 23—29. *See also* Genesis iii. 21.

3. God is light, and in Him is no darkness at all. 1 John i. 5.

4. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life. John viii. 12. *See also* John i. 9, ix. 5, xii. 35, 36.

5 a. *Jesus, to the Jews who were cavilling with Him upon His mission, said,—*Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. John v. 39.

5 b. Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Romans xv. 4.

5 c. Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 2 Timothy iii. 15—17.

5 d. The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Peter i. 21.

6 a. As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isaiah lv. 10, 11.

6 b. Is not My word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces. Jeremiah xxiii. 29.

6 c. The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Hebrews iv. 12.

7 a. The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned, and in keeping of them there is great reward. Psalms xix. 7—11.

7 b. *Jesus, praying to His Father, said,—*Thy word is truth. John xvii. 17.

7 c. By the law is the knowledge of sin. Romans iii. 20.

7 d. The law is holy, and the commandment holy, and just and good. Romans vii. 12.

8. *Moses, speaking to the Israelites, of the Law, which he had delivered to them, said,—*These words, which I command thee this day, shall be in thine heart : and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. Deuteronomy vi. 6—9, and xi. 18—21. *And further,—*

9. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it ? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it ? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it. Deuteronomy xxx. 11—14. *See also* Isaiah xlv. 19, and Romans x. 8. *Again at the close of his repetition of the Law, he adds,—*

10. Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you ; because it is your life, and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it. Deuteronomy xxxii. 46, 47. *See also* Joshua i. 7, 8.

11. Blessed are they that hear the word of God and keep it. Luke xi. 28.

12. Receive with meekness the engrafted word which is able to save your souls. But be ye doers of the word and not hearers only, deceiving your own selves. James i. 21, 22.

13. Blessed are the undefiled in the way, who walk in the law of the LORD. Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity: they walk in His ways. Thou hast commanded us to keep Thy precepts diligently. O that my ways were directed to keep Thy statutes! Then shall I not be ashamed, when I have respect unto all Thy commandments. I will praise Thee with uprightness of heart, when I shall have learned Thy righteous judgments (vv. 1—7). Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word (v. 9). Thy word have I hid in mine heart, that I might not sin against Thee (v. 11). I have rejoiced in the way of Thy testimonies, as much as in all riches (v. 14). Open Thou mine eyes that I may behold wondrous things out of Thy law (v. 18). My soul breaketh for the longing that it hath unto Thy judgments at all times (v. 20). Thy testimonies also are my delight and my counsellors (v. 24). Take not the word of truth utterly out of my mouth, for I have hoped in Thy judgments. So shall I keep Thy law continually, for ever and ever. And I will walk at liberty: for I seek Thy precepts. I will speak of Thy testimony also before kings, and will not be ashamed. And I will delight myself in Thy commandments, which I have loved. My hands also will I lift up unto Thy commandments, which I have loved; and I will meditate in Thy statutes. Remember the word unto Thy servant, upon which Thou hast caused me to hope. This is my comfort in my affliction; for Thy word hath quickened me (vv. 43—50). Thy statutes have been my songs in the house of my

pilgrimage. I have remembered Thy name, O LORD, in the night, and have kept Thy law. This I had because I kept Thy precepts (vv. 54—56). It is good for me that I have been afflicted ; that I might learn Thy statutes. The law of Thy mouth is better unto me than thousands of gold and silver (vv. 71, 72). My soul fainteth for Thy salvation : but I hope in Thy word. Mine eyes fail for Thy word, saying, When wilt Thou comfort me ? For I am become like a bottle in the smoke ; yet do I not forget Thy statutes (vv. 81—83). The proud . . . had almost consumed me upon earth, but I forsook not Thy precepts (vv. 85, 87, *also* 95, 157, 161). Unless Thy law had been my delights, I should then have perished in mine affliction. I will never forget Thy precepts : for with them Thou hast quickened me. I am Thine, save me ; for I have sought Thy precepts (vv. 92—94). I have seen an end of all perfection, but Thy commandment is exceeding broad. O how love I Thy law ! it is my meditation all the day. Thou, through Thy commandments, hast made me wiser than mine enemies : for they are ever with me. I have more understanding than all my teachers : for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts. I have refrained my feet from every evil way, that I might keep Thy word. I have not departed from Thy judgments : for Thou hast taught me. How sweet are Thy words unto my taste ! yea, sweeter than honey to my mouth ! Through Thy precepts I get understanding : therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path (vv. 96—105). Thy testimonies have I taken as an heritage for ever : for they are the rejoicing of my heart. I have inclined mine heart to perform Thy statutes alway, even unto the end (vv. 111, 112). Thou art my hiding place and my shield : I hope in Thy word (v. 114). I love Thy commandments above gold ; yea, above fine gold. I esteem all Thy precepts concerning all things to be right ; and I hate every

false way. Thy testimonies are wonderful : therefore doth my soul keep them. The entrance of Thy words giveth light ; it giveth understanding unto the simple. I opened my mouth, and panted : for I longed for Thy commandments (vv. 127—131). Thy testimonies that Thou hast commanded are righteous and very faithful (v. 138). Thy word is very pure : therefore Thy servant loveth it (v. 140). Trouble and anguish have taken hold on me : yet Thy commandments are my delights. The righteousness of Thy testimonies is everlasting : give me understanding, and I shall live (vv. 143, 144). Mine eyes prevent the night watches, that I might meditate in Thy word (v. 148). Concerning Thy testimonies, I have known of old that Thou hast founded them for ever (v. 152). I rejoice at Thy word, as one that findeth great spoil (v. 162). Great peace have they which love Thy law, and nothing shall offend them (v. 165). Psalm cxix.

14. *The numberless opportunities of religious improvement offered to, and rejected by the Israelites, became, in the end, snares to destruction to that nation,*—The word of the LORD was unto them precept upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little ; that they might go, and fall backward, and be broken, and snared and taken. Isaiah xxviii. 13.

15. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD : and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it. Amos viii. 11, 12.

CHAPTER II.

Of the ministers of God's Word: His care for them (1—4); His anger against the unfaithful minister (5—7); the necessity and blessing of a good ministry (8, 9); the duty of the pastor (10—14), and the good pastor's reward (15, 16).

1. *Moses, recapitulating the story of the wanderings of the Israelites, said,—At that time (when at Sinai, nearly forty years previously) the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto Him, and to bless in His name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him. Deuteronomy x. 8, 9. See Numbers xviii. 20, 24; also Deuteronomy xii. 19.*

2. I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people. Isaiah li. 16.

3. *Jesus, on sending the disciples out to preach, commanded them, saying,—Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. Are not two sparrows sold for a farthing? and*

one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. He that receiveth you receiveth Me, and he that receiveth Me receiveth Him That sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matthew x. 9, 10, 29—31, 40—42.

4. We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. 1 Thessalonians v. 12, 13.

5. *The vials of God's wrath were about to be poured out upon Israel, when it was written,*—A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof? Jeremiah v. 30, 31.

6. The word of the LORD came unto me (*Ezekiel*), saying, Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word of My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and

I lay a stumbling-block before him, he shall die : because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered ; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man that the righteous sin not, and he doth not sin, he shall surely live, because he is warned ; also thou hast delivered thy soul. Ezekiel iii. 16—21.

7. And the word of the LORD came unto me, saying, Son of man, prophesy against the shepherds of Israel ; prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds ; Woe be to the shepherds of Israel that do feed themselves ! should not the shepherds feed the flocks ? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed : but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost ; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd : and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill : yea, My flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the LORD ; as I live, saith the Lord GOD, surely because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock ; therefore, O ye shepherds, hear the word of the LORD. Thus saith the Lord GOD ; Behold, I am against the shepherds ; and I will require My flock at their hand, and cause them to cease from feeding the flock ; neither shall the shepherds feed themselves any more ; for I will

deliver My flock from their mouth, that they may not be meat for them. Ezekiel xxxiv. 1—10. See 1 Samuel ii. 12—17 ; and Jeremiah xlviii. 10.

8. *The prophet thus promises blessing with affliction, upon recreant Israel,—*Though the LORD give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers : and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Isaiah xxx. 20, 21.

9. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth ! Thy watchmen shall lift up the voice ; with the voice together shall they sing : for they shall see eye to eye, when the LORD shall bring again Zion. Depart ye, depart ye, go ye out from thence : touch no unclean thing (*thus warning the priests of God against the idolatrous and sinful abominations of Babylon.* Jeremiah li. 6, and Revelations xviii. 4) ; go ye out of the midst of her ; be ye clean that bear the vessels of the LORD. For the LORD will go before you, and the God of Israel will be your rereward. Isaiah lii. 7, 8, 11, 12.

10. *Paul, writing to the Corinthian Christians of his ministry among them, succeeded as it had been by that of Apollos, says,—*I have planted, Apollos watered ; but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth ; but God That giveth the increase. Every man shall receive his own reward according to his own labour. For we are labourers together with God : ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master

builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble ; every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss : but he himself shall be saved, yet so as by fire. 1 Corinthians iii. 6, 7, 8—15.

11. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in a steward that a man be found faithful. 1 Corinthians iv. 1, 2.

12. Now thanks be unto God, Which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish : to the one we are the savour of death unto death ; and to the other the savour of life unto life. And who is sufficient for these things ? 2 Corinthians ii. 14—16.

13. We preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Corinthians iv. 5—8.

14. God hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God. 2 Corinthians v. 19, 20.

15 *a.* They that turn many to righteousness shall shine as the stars for ever and ever. Daniel xii. 3.

15 *b.* He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. James v. 20.

16. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Peter v. 2—4.



CHAPTER III.

Shews that man's religious worship, and every action of his life, must be devoted to God (1—10); that the service which we render to God must be unaccompanied by the worship of any other being (11—14); that our worship must be rendered cheerfully (15—17), and in the beauty of holiness (18—23); further, that we must worship God earnestly (24, 25); our desires being in submission to the Divine Will (26), offered in the Saviour's name (27, 28), and without ceasing (28—31). Examples of general prayer (32—34), and of praise—1st, of God's majesty (35—37), and, 2nd, of His power and goodness (38—48).

1. *Jesus condenses the Divine commands contained in Exodus xx. 3; Deuteronomy v. 7, vi. 13, 14, x. 20; Jeremiah xxv. 6, xxxv. 15, etc., into these words,—Thou shalt worship the Lord thy God, and Him only shalt thou serve. Matthew iv. 10, and Luke iv. 8.*

2. *The children of Israel were commanded by Moses,—Unto the place which the LORD your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither shalt thou come. And there ye shall eat before the LORD your God. And ye shall rejoice before the LORD your God. Deuteronomy xii. 5, 7, 12. See also Deuteronomy xiv. 23—26, and xxvi. 11; also Book v., Chap. xi. a, v. 6, and note.*



3. He who blesseth himself in the earth shall bless himself in the God of truth ; and he that sweareth in the earth shall swear by the God of truth. Isaiah lxxv. 16.

4 a. Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches : but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD, Which exercises loving-kindness, judgment, and righteousness in the earth : for in these things I delight, saith the LORD. Jeremiah ix. 23, 24. *Quoted* 1 Corinthians i. 31.

4 b. God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto Me, and I unto the world. Galatians vi. 14.

5 a. Let your light so shine before men that they may see your good works, and glorify your Father Which is in heaven. Matthew v. 16.

5 b. Ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's. 1 Corinthians vi. 20.

5 c. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Corinthians x. 31.

5 d. If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth : that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen. 1 Peter iv. 11.

6 a. Be careful for nothing ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Philippians iv. 6.

6 b. In everything give thanks, for this is the will of God in Christ Jesus concerning you. 1 Thessalonians v. 18.

6 c. Which (*meats*) God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be

refused, if it be received with thanksgiving : for it is sanctified by the Word of God and prayer. 1 Timothy iv. 3—5.

7. *Moses at Meribah, when he smote the rock, having said, Must we fetch you water out of this rock ? The LORD spake unto Moses and Aaron, Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.* Numbers xx. 10, 12. *See also Numbers xxvii. 14 ; Deuteronomy xxxii. 51, 52 ; and Psalms cvi. 32.*

8. *When the Samaritan, one of the ten lepers healed by the Saviour, turned back, and with a loud voice glorified God, Jesus answering said, Were there not ten cleansed ? but where are the nine ? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way : thy faith hath made thee whole.* Luke xvii. 15, 17—19.

9. Upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them (*of Tyre and Zidon*, v. 20). And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory : and he was eaten of worms, and gave up the ghost. Acts xii. 21—23.

10. *Paul, speaking of having passed through great trouble in Asia (Ephesus in Asia Minor, Acts xix. 23, 1 Corinthians xv. 32, and xvi. 9) adds,—But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God Which raiseth the dead.* 2 Corinthians i. 9.

11 a. Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the LORD thy God am a jealous God, visiting the iniquity of



the fathers upon the children unto the third and fourth generation of them that hate Me ; and shewing mercy unto thousands of them that love Me and keep My commandments. Thou shalt not take the name of the LORD thy God in vain ; for the LORD wilt not hold him guiltless that taketh His name in vain. Exodus xx. 3—7, and Deuteronomy v. 7—11. See also Leviticus xxvi. 1 ; Deuteronomy iv. 16, and xxvii. 15.

11 *b*. I am the LORD : that is My name : and My glory will I not give to another, neither My praise to graven images, Isaiah xlii. 8.

12 *a*. Confounded be all they that serve graven images. that boast themselves of idols. Psalms xcvi. 7.

12 *b*. Who is among you that feareth the LORD ? that obeyeth the voice of His servant, that walketh in darkness, and hath no light ? let him trust in the name of the LORD, and stay upon his God. Behold all ye that kindle a fire, that compass yourselves about with sparks : walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand : ye shall lie down in sorrow. Isaiah l. 10, 11.

13. Thus saith the LORD unto the house of Israel, Seek ye Me, and ye shall live ; but seek not Beth-el, nor enter into Gilgal, and pass not to Beersheba : for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek the LORD, and ye shall live ; lest He break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel. Amos v. 4—6. (*Beth-el*, i.e. *House of God* ; called, in Hosea iv. 15 and x. 5, *Beth-aven*, i.e. *House of idols* ; after an Egyptian city, otherwise On and Heliopolis, of notorious idolatry, and prophesied against in Ezekiel xxx. 17, and in Jeremiah xliii. 13, where it is called *Beth-shemeth*.) Jeroboam first made Israel to sin in this place, 1 Kings xii. 25—33, and it was thenceforth the chief seat of idolatrous worship for the whole nation. Gilgal and Beersheba were also probably

notorious for their idolatry, although in a less degree. See also Amos iv. 4. Jeremiah ii. 18.

14. *The apostle thus mentions the idolaters of the old world,—* When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever. Amen. Romans i. 21—23, 25.

15. When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee. Deuteronomy xxiii. 21. See also Numbers xxx. 2, and Ecclesiastes v. 4, 5.

16. *Malachi, complaining of the imperfect worship of the Jews, adds,—*Ye said also, Behold, what a weariness is it? and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this at your hand, saith the LORD? But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I am a great King, saith the LORD of hosts, and My name is dreadful among the heathen. Malachi i. 13, 14.

17. *The answer of Jesus to the Pharisee, who had asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? was,* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. Matthew xxii. 35—38. Also Luke x. 25—27.

18. Hear, O My people, and I will speak; O Israel, and I

will testify against thee : I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before Me (*or because they were not always before Me—Prayer Book version, i.e., Cranmer's edition, A.D. 1539*). I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains : and the wild beasts of the field are Mine. If I were hungry, I would not tell thee : for the world is Mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats ? Offer unto God thanksgiving : and pay thy vows unto the Most High : and call upon Me in the day of trouble : I will deliver thee and thou shalt glorify Me. Psalms l. 7—15. *See also* Psalms lxxix. 30, 31.

19 *a*. If I regard iniquity in my heart, the Lord will not hear me. Psalms lxvi. 18.

19 *b*. Then came certain of the elders of Israel unto me, and sat before me. And the word of the LORD came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face : should I be enquired of at all by them ? Therefore speak unto them and say unto them, Thus saith the Lord GOD ; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet : I the LORD will answer him that cometh according to the multitude of his idols ; that I may take the house of Israel in their own heart, because they are all estranged from Me through their idols. Ezekiel xiv. 1—5.

20 *a*. I will wash mine hands in innocency : so will I compass Thine altar, O LORD, that I may publish with the voice of thanksgiving, and tell of all Thy wondrous works. Psalms xxvi. 6, 7.

20 *b*. Worship the LORD in the beauty of holiness. Psalms xxix. 2, and 1 Chronicles xvi. 29.

20 *c*. Holiness becometh Thine house, O LORD, for ever. Psalms xciii. 5.

21 *a*. Wherefore have we fasted, say they, and Thou seest not ? wherefore have we afflicted our soul, and Thou takest no knowledge ? Behold, in the day of your fast, ye find pleasure and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness : ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen ? a day for a man to afflict his soul ? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him ? wilt thou call this a fast, and an acceptable day to the LORD ? Is not this the fast that I have chosen ?—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh. Isaiah lviii. 3—7.

21 *b*. Wherewith shall I come before the LORD, and bow myself before the High God ? shall I come before Him with burnt offerings, with calves of a year old ? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil ? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul ? He hath shewed thee, O man, what is good : and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ? Micah vi. 6—8.

22. And He spake this parable unto certain which trusted in themselves that they were righteous and despised others. Two men went up into the Temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I

am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, that this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted. Luke xviii. 9—14.

23 a. Let us search and try our ways, and turn again to the LORD. Lamentations iii. 40.

23 b. *Paul, admonishing the Corinthian Christians upon the celebration of the Lord's Supper, adds,—*Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. 1 Corinthians xi. 27—30.

24. When thou prayest, thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father Which is in secret ; and thy Father Which seeth in secret shall reward thee openly. When ye pray, use not vain repetitions, as the heathen do : for they think that they shall be heard for their much speaking. Be ye not therefore like unto them : for your Father knoweth what things ye have need of, before ye ask Him. Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they dis-

figure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father Which is in secret: and thy Father, Which seeth in secret, shall reward thee openly. Matthew vi. 5—8, 16—18.

25. *Jesus declared to the woman of Samaria*,—The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit: and they that worship Him must worship Him in spirit and in truth. John iv. 23, 24.

26. *Jesus in Gethsemane, on the eve of His last sufferings, said to His disciples*,—My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt. *On coming to His disciples, and finding them asleep, He thus admonished them*,—Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. *But a second and third time also, He prayed in the same spirit of submission, while, in the agony of His soul*,—His sweat was as it were great drops of blood falling down to the ground. Matthew xxvi. 38, 39, 41; and Luke xxii. 44. Also Mark xiv. 32—42.

27 a. Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. John xiv. 13, 14.

27 b. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Ask, and ye shall receive, that your joy may be full. John xvi. 23, 24.

28. By Him (*Jesus*, v. 12) let us offer the sacrifice of

praise to God continually, that is the fruit of our lips, giving thanks to His name. Hebrews xiii. 15.

29. Turn thou to thy God, keep mercy and judgment, and wait on thy God continually. Hosea xii. 6.

30. And He spake a parable unto them to this end, that men ought always to pray and not to faint ; saying, There was in the city, a judge, which feared not God, neither regarded man : and there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary. And he would not for awhile : but afterwards he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith ; and shall not God avenge His own elect which cry day and night unto Him, though He bear long with them ? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man cometh, shall He find faith on the earth ? Luke xviii. 1—8.

31. Pray without ceasing. 1 Thessalonians v. 17.

32. Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O LORD, my strength, and my Redeemer. Psalms xix. 14.

33. *The prayer of Agur was*,—Remove far from me vanity and lies : give me neither poverty nor riches ; feed me with food convenient for me : lest I be full, and deny Thee, and say, Who is the LORD ? or lest I be poor, and steal, and take the name of my God in vain. Proverbs xxx. 8, 9.

34. *Jesus, on being asked by His disciples to teach them how to pray, answered*,—After this manner pray ye (or, as recorded in Luke xi. 2, when ye pray, say), Our Father Which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we for-

give our debtors. And lead us not into temptation, but deliver us from evil : for Thine is the kingdom, and the power, and the glory, for ever. Amen. Matthew vi. 9—13.

35. O clap your hands, all ye people ; shout unto God with the voice of triumph. For the LORD Most High is terrible ; He is a great King over all the earth. God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises : sing praises unto our King, sing praises, for God is the King of all the earth : sing ye praises with understanding. Psalms xlvii. 1, 2, 5—7.

36. Let the righteous be glad, let them rejoice before God : yea, let them exceedingly rejoice. Sing unto God, sing praises to His name : extol Him that rideth upon the heavens by His name JAH, and rejoice before Him. Blessed be the Lord, Who daily loadeth us with benefits, even the God of our salvation. Psalms lxviii. 3, 4, 19.

37. The LORD reigneth ; let the people tremble : He sitteth between the cherubims : let the earth be moved. The LORD is great in Zion ; and He is high above all the people. Let them praise Thy great and terrible name ; for it is holy. Exalt the LORD our God, and worship at His holy hill, for the LORD our God is holy. Psalms xcix. 1—3, 9.

38. Give thanks unto the LORD, call upon His name, make known His deeds among the people. Sing unto Him, sing psalms unto Him, talk ye of all His wondrous works. Glory ye in His holy name : let the heart of them rejoice that seek the LORD. Seek the LORD and His strength, seek His face continually. Remember His marvellous works that He hath done, His wonders, and the judgments of His mouth. Sing unto the LORD, all the earth ; shew forth from day to day His salvation. Declare His glory among

the heathen ; His marvellous works among all nations. For great is the LORD, and greatly to be praised : He also is to be feared above all gods. For all the gods of the people are idols : but the LORD made the heavens. Glory and honour are in His presence ; strength and gladness are in His place. Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength. Give unto the LORD the glory due unto His name : bring an offering, and come before Him : worship the LORD in the beauty of holiness. Fear before Him, all the earth : the world also shall be stable, that it be not moved. Let the heavens be glad, and let the earth rejoice : and let men say among the nations, the LORD reigneth. Let the sea roar, and the fulness thereof : let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the LORD, because He cometh to judge the earth. 1 Chronicles xvi. 8—12, 23—33. *Also* Psalms xxix. 1, 2 ; xcvi., xcviii. 7—9, *and* cv. 1—15.

39. O come let us sing unto the LORD : let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the LORD is a great God, and a great King above all gods. In His hand are the deep places of the earth : the strength of the hills is His also. The sea is His, and He made it, and His hands formed the dry land. O come, let us worship and bow down : let us kneel before the LORD our Maker. For He is our God : and we are the people of His pasture, and the sheep of His hand. Psalms xcv. 1—7.

40. Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness : and come before His presence with singing. Know ye that the LORD He is God : it is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving ; and into His courts

with praise ; be thankful unto Him, and bless His name. For the LORD is good ; His mercy is everlasting ; and His truth endureth to all generations. Psalms c.

41. O give thanks unto the LORD ; for He is good ; for His mercy endureth for ever. O give thanks unto the God of gods ; for His mercy endureth for ever. O give thanks to the Lord of lords, for His mercy endureth for ever. To Him Who alone doeth great wonders, for His mercy endureth for ever. To Him That by wisdom made the heavens ; for His mercy endureth for ever. To Him That stretched out the earth above the waters, for His mercy endureth for ever. To Him That made great lights, for His mercy endureth for ever ; the sun to rule by day, for His mercy endureth for ever ; the moon and stars to rule by night, for His mercy endureth for ever. Who giveth food to all flesh, for His mercy endureth for ever. O give thanks unto the God of heaven, for His mercy endureth for ever. Psalms cxxxvi. 1—9, 25, 26. *See also* Psalms cxviii.

42. Praise ye the LORD. Praise ye the LORD from the heavens : praise Him in the heights. Praise ye Him, all His angels : praise ye Him, all His hosts. Praise ye Him, sun and moon : praise Him, all ye stars of light. Praise Him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the LORD : for He commanded, and they were created. He hath also established them for ever and ever, He hath made a decree which shall not pass. Praise the LORD from the earth, ye dragons and all deeps : fire, and hail ; snow, and vapours ; stormy wind fulfilling His word : mountains, and all hills ; fruitful trees and all cedars : beasts, and all cattle ; creeping things, and flying fowl : kings of the earth, and all people ; princes, and all judges of the earth : both young men, and maidens ; old men, and children : let them praise the name of the LORD : for His name alone is excellent ; His

glory is above the earth and heaven. Psalms cxlviii. 1—13.
See also Psalms cl.

43. In Thee, O LORD, do I put my trust: let me never be put to confusion. Let my mouth be filled with Thy praise, and with Thy honour all the day. I will hope continually, and will yet praise Thee more and more. My mouth shall shew forth Thy righteousness and Thy salvation all the day; for I know not the number thereof. I will go in the strength of the Lord GOD: I will make mention of Thy righteousness, even of Thine only. I will also praise Thee with the psaltery, even Thy truth, O my GOD: unto Thee will I sing with the harp, O Thou Holy One of Israel. My lips shall greatly rejoice when I sing unto Thee, and my soul, which Thou hast redeemed. Psalms lxxi. 1, 8, 14—16, 22, 23.

44. Bless the LORD, O my soul, and all that is within me, bless His holy name. Bless the LORD, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving-kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. Bless the LORD, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the LORD, all ye His hosts; ye ministers of His that do His pleasure. Bless the LORD, all His works, in all places of His dominion: bless the LORD, O my soul. Psalms ciii. 1—5, 20—22.

45. O that men would praise the LORD for His goodness, and for His wonderful works to the children of men. Psalms cvii. 8, 15, 21, 31.

46. Not unto us, O LORD, not unto us, but unto Thy name, give glory, for Thy mercy, and for Thy truth's sake. The dead praise not the LORD, neither any that go down into silence. But we will bless the LORD from this time

forth and for evermore. Praise the LORD. Psalms cxv. 1, 17, 18.

47. Blessed be the LORD God, the God of Israel, Who only doeth wondrous things. And blessed be His glorious name for ever : and let the whole earth be filled with His glory ; Amen, and Amen. Psalms lxxii. 18, 19.

48. *John heard, in a vision, the heavenly hosts, saying,* Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen. Revelations vii. 12. *See also* xiv. 7.



CHAPTER IV.

God answers prayer, as is shewn in instances of personal supplication (1—13) ; of personal intercession (14—22) ; of national humiliation and prayer (23—29) ; also in general assurances thereof (30—37), and acknowledgments found in His Word (38—47).

1. Abel brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering (*it being offered by faith unto God*, Hebrew xi. 4). Genesis iv. 4.

2. *Lot, flying from Sodom, was bidden by the angels to escape to the mountain.* And Lot said unto them, O, not so, my LORD : behold now Thy servant hath found grace in Thy sight, and Thou hast magnified Thy mercy which Thou hast shewed unto me in saving my life ; and I cannot escape to the mountain, lest some evil take me and I die : behold now, this city is near to flee unto, and it is a little one oh, let me escape thither, (is it not a little one ?) and my soul shall live. And He said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Genesis xix. 18—21.

3. *Eliezer, Abraham's steward, was sent to Mesopotamia, to seek a wife for Isaac out of Abraham's own kindred ; and,*

*coming to a well on the outskirts of Nahor, he prayed,—*O LORD God of my master, Abraham, I pray Thee send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water ; and the daughters of the men of the city come out to draw water : and let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink ; and she shall say, Drink, and I will give thy camels drink also : let the same be she that Thou hast appointed for Thy servant Isaac ; and thereby shall I know that Thou hast shewed kindness unto my master. And it came to pass, before he had done speaking, that, behold, Rebecca came out. *Events proved that his prayer had been heard, and,—*the man bowed down his head, and worshipped the LORD. And he said, Blessed be the LORD God of my master Abraham, Who hath not left destitute my master of His mercy and His truth : I being in the way, the LORD led me to the house of my master's brethren. Genesis xxiv. 12—15, 26, 27.

4. *Jacob, wrestling with the angel, said,—*I will not let Thee go, except Thou bless me. And He said unto him, What is thy name ? And he said, Jacob. And He said, Thy name shall be called no more Jacob (*supplanter*), but Israel (*a prince or prevailer with God*) : for as a prince hast thou power with God and with men, and hast prevailed. And He blessed him there. Genesis xxxii. 26—28, 29.

5. *After the account of the miraculous victory over the five kings, accorded in answer to Joshua's prayer, x. 12, 13, it is written,—*And there was no day like that, before it or after it, that the LORD hearkened unto the voice of a man : for the LORD fought for Israel. Joshua x. 14.

6. She (*Hannah*) was in bitterness of soul, and prayed unto the LORD and wept sore. She spake in her heart, only her lips moved, but her voice was not heard. And the LORD remembered her. 1 Samuel i. 10, 13, 19.

7. *David, in doubt as to the course to follow when the Amalek-*

ites burned Ziklag, and retired, taking away as captives the inhabitants thereof, with the wives, the sons, and the daughters of himself and his followers,—enquired of the LORD, saying, Shall I pursue after this troop? shall I overtake them? And He answered him, Pursue: for thou shalt surely overtake them, and without fail recover all. And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all. 1 Samuel xxx. 8, 18, 19. See also 1 Samuel xxiii. 11, and 2 Samuel v. 17—20.

8. Hezekiah was sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Set thine house in order, for thou shalt die and not live. Then he turned his face to the wall, and prayed unto the LORD, saying, I beseech Thee, O LORD, remember now how I have walked before Thee in truth, and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came unto him, saying, Turn again, and tell Hezekiah, the captain of my people, Thus saith the LORD, the God of David, thy Father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. 2 Kings xx. 1—5. See also Isaiah xxxviii. 1—5, and 2 Chronicles xxxii. 24.

9. Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested. 1 Chronicles iv. 10.

10. *Manasseh, carried to Babylon a captive, besought the LORD his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated*

of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD, He was God. 2 Chronicles xxxiii. 12, 13.

11. I called upon Thy name, O LORD, out of the low dungeon. Thou hast heard my voice : hide not Thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon Thee : Thou saidst, Fear not. O LORD, Thou hast pleaded the causes of my soul ; Thou hast redeemed my life. *Jeremiah, in Lam. iii. 55—58. See Jeremiah xxviii. 11—14.*

12. I cried by reason of mine affliction unto the LORD, and He heard me ; out of the belly of hell cried I, and Thou heardest my voice. When my soul fainted within me, I remembered the LORD : and my prayer came in unto Thee, into Thine holy temple. *Jonah ii. 2, 7.*

13. *In answer to prayer, a Divine interposition was immediately accorded to Elijah at Zarephath, 1 Kings xvii. 21, 22 ; and at Carmel, xviii. 36—45 ; to Elisha at Shunem, 2 Kings iv. 33—37 ; at Samaria, vi. 17—20 ; and to Peter, at Joppa, Acts ix. 40, 41.*

14. And Noah builded an altar unto the LORD ; and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour ; and the LORD said in His heart, I will not again curse the ground any more for man's sake ; for the imagination of man's heart is evil from his youth ; neither will I again smite every thing living as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. *Genesis viii. 20—22.*

15. And Abraham said unto God, O that Ishmael might live before Thee ! And God said, As for Ishmael, I have heard thee : behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly ; twelve princes

shall he beget, and I will make him a great nation. Genesis xvii. 18—20.

16. *Upon the announcement being made to Abraham that the Lord would destroy Sodom and Gomorrah for their wickedness, Abraham stood yet before the Lord, after the departure of the angels. And Abraham drew near and said, Wilt Thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt Thou also destroy and not spare the place for the fifty righteous that are therein? That be far from Thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from Thee: shall not the Judge of all the earth do right? And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes: peradventure there shall lack five of the fifty righteous: wilt Thou destroy all the city for lack of five? And He said, If I find there forty and five, I will not destroy it. And he spake unto Him yet again, and said, Peradventure there shall be forty found there. And He said, I will not do it for forty's sake. And he said unto Him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there: and He said, I will not do it if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord; Peradventure there shall be twenty found there. And He said, I will not destroy it for twenty's sake. And he said, Oh, let not the LORD be angry, and I will speak yet but this once, Peradventure ten shall be found there. And He said, I will not destroy it for ten's sake. Genesis xviii. 23—32.*

17. *Abimelech, King of Gerah, restored Sarah whom he had taken from Abraham, for God had afflicted him and his household; and Abraham prayed unto God, and God healed*

Abimelech, and his wife, and his maidservants. Genesis xx. 17.

18. *Before Sinai, the Israelites made and worshipped a golden calf, for which God in His anger determined to consume them, Exodus xxxii. 1—10; but Moses besought the LORD his God, and said, LORD, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people. Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swearest by Thine Own Self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD repented of the evil which He thought to do unto His people. Exodus xxxii. 11—14; and Deuteronomy ix. 7—29. See also Exodus xvii. 8—13.*

19. *The kingdom of Israel, for its idolatry, being delivered into the hands of Hazael and Benhadad, successive kings of Syria, vv. 2, 3,—Jehoahaz besought the LORD, and the LORD hearkened unto him: for He saw the oppression of Israel, because the king of Syria oppressed them. And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime. 2 Kings xiii. 4, 5.*

20. *After the idolatrous reign of Ahaz, Hezekiah, his son, re-established the worship of Jehovah, and proclaimed a solemn passover; and a multitude of the people, even many of Ephraim and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the Passover otherwise than it was written (Exodus xii.). But Hezekiah prayed for them, saying, The good LORD pardon every*

one that prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the LORD hearkened to Hezekiah, and healed the people. Then the priests the Levites arose and blessed the people : and their voice was heard, and their prayer came up to His holy dwelling place, even unto heaven. 2 Chronicles xxx. 18—20, 27.

21. *Nehemiah, who in captivity had been raised to the office of cupbearer to the Persian monarch Artaxerxes, bemoaned the desolation of Jerusalem, and prayed for the restoration of that city, adding—O LORD, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy servants, who desire to fear Thy name : and prosper, I pray Thee, Thy servant this day, and grant him mercy in the sight of this man. Nehemiah i. 11. Soon, the king, seeing Nehemiah sad, encouraged him to tell his sorrow, and enquired—For what dost thou make request ? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king granted me, according to the good hand of my God upon me. Nehemiah ii. 4, 5, 8.*

22. Peter was kept in prison : but prayer was made without ceasing (*instant and earnest prayer was made, marg. ref.*) of the Church unto God for him, *until his miraculous deliverance*, vv. 6—10 : and he came to the house of Mary . . . where many were gathered together praying. Acts xii. 5, 12. See Book v., chap. xi b. v. 21.

23. *The children of Israel, reduced by the Egyptians to a state of bondage, sighed by reason of the bondage ; and they cried, and their cry came up unto God by reason of the bondage. And God heard their groanings. Exodus ii. 23, 24. And at Horeb the Lord appeared unto Moses in a burning bush, and said,*

I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their task-masters, for I know their sorrows, and I am come down to deliver them out of the hand of the Egyptians. Exodus iii. 7, 8. *See also* Exodus xxii. 23, 27; Deuteronomy xxiv. 15, xxv. 5—8, and James v. 4.

24. *Upon being delivered, for their idolatry, into the hands of the Philistines and Ammonites, the children of Israel said unto the LORD, We have sinned: do Thou unto us whatsoever seemeth good unto Thee; deliver us only, we pray Thee, this day. And they put away the strange gods from among them, and served the LORD: and His soul was grieved for the misery of Israel.* Judges x. 15, 16. *And He raised up Jephthah, who delivered them from their enemies,* Judges xi. *See also* Judges iii. 9, 15; iv. 3, 23; vi. 6—10; 1 Samuel vii. 3, 4, 9.

25. *In their war with the Hagarites and neighbouring nations, the Two and a-Half Tribes were victorious: for they cried to God in the battle, and He was entreated of them, because they put their trust in Him.* 1 Chronicles v. 20. *Divine assistance was also given in answer to the prayer of Asa, in his war with the Ethiopians,* 2 Chronicles xiv. 11, 12; *and to that of Hezekiah, besieged in Jerusalem by Sennacherib,* 2 Kings, xix. 14—37, and Isaiah xxxvii. 14—38. *See Book v., Chap. xi. b, v. 16.*

26. *Azariah, in his exhortation to Asa and Judah, to restore the worship of God, said, The LORD is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you. When they in their trouble did turn unto the LORD God of Israel, and sought Him, He was found of them. After entering into a solemn covenant to serve God,—all Judah rejoiced at the oath: for they had sworn with all their heart, and sought Him with their whole desire; and He was found of them: and the LORD gave them rest round about.* 2 Chronicles xv. 2, 4, 15.

27. Our fathers trusted in Thee : they trusted, and Thou didst deliver them. They cried unto Thee, and were delivered : they trusted in Thee, and were not confounded. He hath not despised nor abhorred the affliction of the afflicted ; neither hath He hid His face from him ; but when he cried unto Him, He heard. Psalms xxii, 4, 5, 24.

28. Many times did He deliver them ; but they provoked Him with their counsel, and were brought low for their iniquity. Nevertheless He regarded their affliction, when He heard their cry. Psalms cvi. 43, 44.

29. They wandered in the wilderness in a solitary way ; they found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto the LORD in their trouble, and He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation. Because they rebelled against the words of God, and contemned the counsel of the Most High : therefore He brought down their heart with labour ; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat ; and they draw near unto the gates of death. Then they cry unto the LORD in their trouble, and He saveth them out of their distresses. He sent His word, and healed them, and delivered them from their destructions. They that go down to the sea in ships, that do business in great waters : these see the works of the LORD, and His wonders in the deep. For He commandeth, and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths : their soul is melted because of trouble. They reel to and fro and stagger like a drunken man, and are at their wits' end. Then they

cry unto the LORD in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven. Psalms cvii. 4—7, 11—14, 17—20, 23—28.

30. *Moses, addressing the Israelites toward the end of their wanderings in the wilderness, asks,—*What nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon Him for? *He also assures them that if from thence (the land of their captivity threatened for idolatry, vv. 25—28) thou shalt seek the LORD thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. Deuteronomy iv. 7, 29.*

31. *Upon the completion of the Temple, and after Solomon's dedicatory prayer,—*the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people; if My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now Mine eyes shall be open, and Mine ears attend unto the prayer that is made in this place. For now have I chosen and sanctified this house, that My name may be there for ever, and Mine eyes and Mine heart shall be there perpetually. 2 Chronicles vii. 12—16. *See also 1 Kings ix. 2, 3.*

32. He will regard the prayer of the destitute, and not despise their prayer. He hath looked down from the height of His sanctuary; from heaven did the LORD behold the earth; to hear the groaning of the prisoner; to loose them that are appointed to death. Psalms cii. 17, 19, 20.

33. *The LORD is nigh unto all them that call upon Him,*

to all that call upon Him in truth. He will fulfil the desire of them that fear Him : He also will hear their cry and will save them. Psalms cxlv. 18, 19. *See also* James iv. 8, 10.

34. It shall come to pass, that before they call, I will answer ; and while they are yet speaking, I will hear. *Isaiah* lxxv. 24. *See* Book iv., Chap. xix., v. 30.

35. Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you : for every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. What man is there of you whom if his son ask bread, will he give him a stone ? or if he ask a fish, will he give him a serpent ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father Which is in heaven give good things to them that ask Him ? *Matthew* vii. 7—11. *See also* *Mark* xi. 24 ; *Luke* xi. 9—13.

36. If any of you lack wisdom, let him ask of God, That giveth to all men liberally and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. *James* i. 5—7.

37. Is any among you afflicted ? let him pray. Is any sick among you ? let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him. The effectual, fervent prayer of a righteous man availeth much. *Elias* was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. *James* v. 13—15, 16—18.

38. The king shall joy in Thy strength, O LORD ; and in Thy salvation how greatly shall he rejoice ! Thou hast given him his heart's desire, and hast not withholden the request of his lips. For Thou preventest him with the blessings of goodness ; Thou settest a crown of pure gold on his head. He asked life of Thee, and Thou gavest it him, even length of days for ever and ever. Psalms xxi. 1—4.

39. Blessed be the LORD, because He hath heard the voice of my supplications. The LORD is my strength and my shield ; my heart trusted in Him, and I am helped : therefore my heart greatly rejoiceth ; and with my song will I praise Him. Psalms xxviii. 6, 7.

40. O LORD my God, I cried unto Thee, and Thou hast healed me. O LORD, Thou hast brought up my soul from the grave : Thou hast kept me alive, that I should not go down to the pit. I cried to Thee, O LORD ; and unto the LORD I made supplication. Thou hast turned for me my mourning into dancing : Thou hast put off my sackcloth, and girded me with gladness ; to the end that my glory may sing praise to Thee, and not be silent. O LORD my God, I will give thanks unto Thee for ever. Psalms xxx. 2, 3, 8, 11, 12.

41. I sought the LORD, and He heard me, and delivered me from all my fears. They (*the humble*, v. 2) looked unto Him (*they flowed unto Him*, *marg. ref.*), and were lightened : and their faces were not ashamed. This poor man cried, and the LORD heard him, and saved him out of all his troubles. Psalms xxxiv. 4—6.

42. I waited patiently for the LORD ; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God : many shall see it, and fear, and shall trust in the LORD. Blessed is

that man that maketh the LORD his trust. Psalms xl. 1—4.

43. Come and hear, all ye that fear God, and I will declare what He hath done for my soul. I cried unto Him with my mouth, and He was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me : but verily God hath heard me ; He hath attended to the voice of my prayer. Blessed be God, Which hath not turned away my prayer, nor His mercy from me. Psalms. lxvi. 16—20.

44. I love the LORD, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me : I found trouble and sorrow. Then called I upon the name of the LORD ; O LORD, I beseech Thee, deliver my soul. Gracious is the LORD, and righteous ; yea, our God is merciful. The LORD preserveth the simple : I was brought low, and He helped me. Return unto thy rest, O my soul ; for the LORD hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. Psalms cxvi. 1—8. *See also* Psalms xviii. 5, 6, 16—19, *and* cxviii. 5, 21.

45. *Jesus, praying at the grave of Lazarus, said,—*Father, I thank Thee that Thou hast heard me. And I knew that Thou hearest me always. John xi. 41, 42.

46. This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. 1 John v. 14.

47 a. *John, in a vision of heaven (see Book ii., Chap. ix., v. 4), saw the four beasts and four and twenty elders fall down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. Revelations v. 8.*

47 b. *Again, the apostle saw that an angel came and stood*

at the altar, having a golden censer : and there was given unto him much incense, that he should offer it with the prayers of all the saints, upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand. Revelations viii. 3, 4.



CHAPTER V.

*Concerning the duties which God requires of man, namely,—
Repentance (1—8) ; purity of heart and life (9—19) ; faith
(20—24) ; and obedience (25—29). Summary of this
chapter (30—32).*

1. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long : for day and night Thy hand was heavy upon me, my moisture is turned into the drought of summer. I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD ; and Thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto Thee in a time when Thou mayest be found : surely in the floods of great waters, they shall not come nigh unto him. Thou art my hiding place ; Thou shalt preserve me from trouble ; Thou shalt compass me about with songs of deliverance. Psalms xxxii. 1—7. *See also* Job xxii. 23—26, and Psalms li. 1—5.

2. Thou desirest not sacrifice ; else would I give it : Thou delightest not in burnt offering. The sacrifices of God are a broken spirit : a broken and a contrite heart, O God,

Thou wilt not despise. Psalms li. 16, 17. *See also* Hosea vi. 6.

3. He that covereth his sins shall not prosper : but whoso confesseth and forsaketh them shall have mercy. Proverbs xxviii. 13.

4. *Isaiah thus reminds the children of Judah of the worthlessness of their rites, their ceremonies, and their festivals, when unaccompanied by true repentance,—*To what purpose is the multitude of your sacrifices unto Me ? saith the LORD : I am full of the burnt offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hands, to tread My courts ? Bring no more vain oblations ; incense is an abomination unto Me ; the new moons, and the sabbaths, the calling of assemblies. I cannot away with ; it is iniquity, even the solemn meeting, Your new moons and your appointed feasts My soul hateth : they are a trouble unto Me ; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood. Wash you, make you clean ; put away the evil of your doings from before Mine eyes ; cease to do evil ; learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Isaiah i. 11—17. *See also* Book v., Chap. iii., v. 21 a ; Jeremiah iv. 14, and vii. 3—7.

5 a. To this man will I look, saith the LORD, even to him that is poor and of a contrite spirit, and trembleth at My word. Isaiah lxvi. 2. *Contrast the rejection of Saul on enquiring of God, in his wars against the Philistines, but impatiently in his pride and want of faith in God, seeking consolation and advice through the witch of Endor (1 Samuel xxviii.), with the pardon accorded to David on his repentance and confession after the murder of Uriah (2 Samuel xii. 13), and again after numbering the people (2 Samuel xxiv. 15—25) ; also with the*

dreadful judgments denounced against Ahab, deferred on that king's humbling himself before the Lord (1 Kings xxi. 29); again, with the mercy extended to repentant Nineveh (Jonah iii. 10); and lastly, with the promise of an immediate paradise to the penitent thief (Luke xxiii. 43). See Book iv., Chap. iii., v. 3.

5 *b.* Blessed are the poor in spirit, for theirs is the kingdom of heaven. Matthew v. 3.

6. *Paul, speaking to the elders of Ephesus and Miletus of his mission among them, says,—I kept back nothing that was profitable unto you . . . testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Acts xx. 20, 21.*

7. In Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature. Galatians vi. 15.

8. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 9.

9 *a.* I am the LORD your God : ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy. Leviticus xi. 44. *Also* Exodus xix. 6; Leviticus xix. 1, 2, and xx. 7, 26.

9 *b.* Thou shalt be perfect with the LORD thy God. Deuteronomy xviii. 13. *See also* Book iv., Chap. xv., vv. 7 *a* and 7 *b*.

9 *c.* As He Which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy. 1 Peter i. 15, 16.

10 *a.* I know, my God, that Thou triest the heart, and hast pleasure in uprightness. 1 Chronicles xxix. 17. *See also* Proverbs xi. 20.

10 *b.* Behold, Thou desirest truth in the inward parts. Create in me a clean heart, O God, and renew a right spirit within me. Psalms li. 6, 10.

10 c. Truly God is good to Israel, even to such as are of a clean heart. Psalms lxxiii. 1.

10 d. Blessed are the undefiled (*perfect, or sincere, marg. ref.*) in the way, who walk in the law of the LORD. Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity : they walk in His ways. Thou hast commanded us to keep Thy precepts diligently. O that my ways were directed to keep Thy statutes ! then shall I not be ashamed, when I have respect unto all Thy commandments. Psalms cxix. 1—6.

10 e. Blessed are the pure in heart, for they shall see God. Matthew v. 8.

11. I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Romans xii. 1, 2.

12. He died for all, that they which live should not henceforth live unto themselves, but unto Him Which died for them, and rose again. Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore if any man be in Christ, he is a new creature (*or let him be a new creature, marg. ref.*) : old things are passed away ; behold, all things are become new. 2 Corinthians v. 15—17.

13 a. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are. 1 Corinthians iii. 16, 17.

13 b. Flee fornication. Every sin that a man doeth is without the body ; but he that committeth fornication sinneth against his own body. What ? know ye not that your

body is the temple of the Holy Ghost, Which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Corinthians vi. 18—20.

13 c. Ye are the temple of the Living God; as God hath said (Exodus xxix. 45, Leviticus xxvi. 12, etc.), I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Corinthians vi. 16—18, *and* vii. 1.

13 d. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Galatians v. 16—21, 24, 25.

13 e. This is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the

Gentiles which know not God : that no man go beyond or defraud his brother in any matter : because that the Lord is the Avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. 1 Thessalonians iv. 3—7.

13*f.* The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Titus ii. 11—13.

14. Let every one that nameth the name of Christ depart from iniquity. 2 Timothy ii. 19.

15. Let us have grace (*let us hold fast, marg. ref.*), whereby we may serve God acceptably with reverence and godly fear : for our God is a consuming fire. Hebrews xii. 28, 29.

16. Whoso keepeth His word, in him verily is the love of God perfected : hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk even as He walked. 1 John ii. 5, 6.

17. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God. 3 John 11.

What the aim of the religious life should be is thus expressed (18 and 19)—

18. *The apostle Paul, speaking before Agrippa, of his own early life, said,—*That after the most straitest sect of our religion, I lived a Pharisee, Acts xxvi. 5 : *also, in Philipians* iii. 5, 6, *he describes himself before his conversion as an Hebrew of the Hebrews . . . as touching the righteousness which is in the law, blameless. But what things were gain to me (before his conversion), those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for*

Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith : that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death ; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended : but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. *Philippians iii. 7—14.*

19. *Paul prayed that the Colossian Christians* might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness. And you hath He reconciled by the death of Christ, *says the Apostle*, vv. 21, 22, to present you holy, and unblameable, and unreprouvable in His sight (a glorious church, not having spot, or wrinkle, or any such thing ; but holy and without blemish, *Ephesians v. 27*) : if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel. *Colossians i. 10, 11, 22, 23.*

20. *The promise of an innumerable seed having been made to Abraham*, when as yet he had no child, *Acts vii. 5*, he believed in the LORD, and He counted it to him for righteousness. *Genesis xv. 6.*

21. It is good that a man should both hope, and quietly wait for the salvation of the Lord. *Lamentations iii. 26.*

22. *The people of Galilee seeking instruction of Jesus, said unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.* John vi. 28, 29.

23. Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. Romans ix. 31, 32.

24. Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that, He is a rewarder of them that diligently seek Him. Hebrews xi. 1—3, 6. *Then, having spoken of the fruits of faith in the fathers of the Hebrew nation, and in such a cloud of witnesses, xii. 1, that time would fail him to enumerate them, xi. 32; the Apostle thus continues,—Let us lay aside every weight, and the sin (of unbelief) which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith.* Hebrews xii. 1, 2.

25. *Abraham, commanded by God to offer up Isaac for a burnt offering, was stopped on the point of shewing his faith by his obedience, Genesis xxii. 1—14.* And the angel of the LORD called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed

shall possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed My voice. Genesis xxii. 15—18. *See also* Genesis xxvi. 3—5 ; and Hebrews xi. 17—19.

26. *Saul, commanded to utterly destroy the Amalekites, and all that they possessed, took of the spoil, sheep and oxen, to sacrifice unto the LORD.* And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft (*which was punishable by death*, Exodus xxii. 18, Leviticus xx. 27), and stubbornness is as iniquity and idolatry. 1 Samuel xv. 22, 23. *See also* Book i., Chap. iv., v. 3 ; and Book v., Chap. iii., v. 21 b.

27. I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices : but this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people : and walk ye in all the ways that I have commanded you, that it may be well unto you. (*For our good always, that He might preserve us alive.* Deuteronomy vi. 24.) Jeremiah vii. 22, 23. *See also* Leviticus xxvi. 3—13, Deuteronomy vi. 2—7, 13, Deuteronomy xxx. 15—20, Joshua xxii. 5, Jeremiah xxxviii. 20, and Amos v. 14, 15, 21—24.

28. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of My Father Which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name ? and in Thy name have cast out devils ? and in Thy name have done many wonderful works ? And then will I profess unto them, I never knew you : depart from Me, ye that work iniquity. Therefore, whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a

wise man, which built his house upon a rock ; and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it. Matthew vii. 21—27. *See also* Luke vi. 46—49.

29. *The Apostle advocates the bringing into captivity every thought to the obedience of Christ.* 2 Corinthians x. 5.

30. Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the House is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and He shall answer and say unto you, I know you not whence ye are : then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last. Luke xiii. 24—30.

31. Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness

of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness ; and your feet shod with the preparation of the gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God : praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Ephesians vi. 10—18.

32. Now the God of peace, That brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ ; to Whom be glory for ever and ever. Amen. Hebrews xiii. 20, 21.



CHAPTER VI.

Of the social duties which God's Word points out to man—as just and faithful dealing (1—7); the practice of mercy (8—10); of charity (11, 12); of mutual love (13, 14), and forgiveness (15—21); of beneficence (22—29), and its consequent blessings (30—34); lastly of the relative duties of life (35—45).

1 a. LORD, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved. Psalms xv. *Also* Psalms xxiv. 3—5, and Luke vi. 35.

1 b. He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes; that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high, his place of defence shall be the munitions of rocks; bread shall be given him;

his waters shall be sure. Thine eyes shall see the King in His beauty ; they shall behold the land that is very far off. Isaiah xxxiii. 15—17.

2. Thou shalt not bear false witness against thy neighbour. Exodus xx. 16, and Deuteronomy v. 20.

3. Thou shalt not raise a false report : put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil ; neither shalt thou speak in a cause to decline after many to wrest judgment : neither shalt thou countenance a poor man in his cause. Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter ; and the innocent and righteous slay thou not : for I will not justify the wicked. And thou shalt take no gift, for the gift blindeth the wise, and perverteth the words of the righteous. Exodus xxiii. 1—3, 6—8. *See also* Deuteronomy i. 16, 17, xxiv. 17, and Jeremiah xxii. 3, 16.

4. To do justice and judgment is more acceptable to the LORD than sacrifice. Proverbs xxi. 3.

5. Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in their ways. Isaiah lxiv. 5.

6. These are the things that ye shall do ; speak ye every man the truth to his neighbour ; execute the judgment of truth and peace in your gates : and let none of you imagine evil in your hearts against his neighbour ; and love no false oath : for all these are things that I hate, saith the LORD. Zechariah viii. 16, 17.

7. Wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another. Ephesians iv. 25.

8. The word of the LORD came unto Zechariah, saying, Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions, every man to

his brother : and oppress not the widow, nor the fatherless, the stranger, nor the poor ; and let none of you imagine evil against his brother in your heart. Zechariah vii. 8—10.

9. Blessed are the merciful, for they shall obtain mercy. Matthew v. 7.

10. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven. Luke vi. 36, 37. *See also* Matthew vii. 1, and 1 Corinthians iv. 4, 5.

11. One believeth that he may eat all things, another, who is weak (*in the faith*, v. 1, *concerning things indifferent*), eateth herbs. Let not him that eateth despise him that eateth not ; and let not him which eateth not, judge him that eateth : for God hath received him. Who art thou that judgest another man's servant ? to his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand. One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord ; whether we live therefore or die, we are the Lord's. For to this end, Christ both died, and rose and revived, that He might be Lord both of the dead and of the living. But why dost thou judge thy brother, or why dost thou set at nought thy brother ? for we shall all stand before the judgment seat of Christ. Romans xiv. 2—12. *See also* James iv. 11, 12.

12. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Corinthians xiii. See Book ii., Chap. x., v. 5c.

13. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, with brotherly love; in honour preferring one another. Romans xii. 9, 10.

14. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou

shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour : therefore love is the fulfilling of the law. Romans xiii. 8—10. *See also* Matthew xxii. 40, Mark xii. 31, Luke x. 27, Galatians v. 14, *and* James ii. 8.

15. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. Exodus xxiii. 4, 5.

16. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth, lest the LORD see it, and it displease Him, and He turn away His wrath from him. Proverbs xxiv. 17, 18.

17. If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink ; for thou shalt heap coals of fire upon his head, and the LORD shall reward thee. Proverbs xxv. 21, 22. *Quoted* Romans xii. 20.

18. Blessed are the peacemakers : for they shall be called the children of God. I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; that ye may be the children of your Father Which is in heaven : for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye ? do not even the publicans the same ? And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? Be ye therefore perfect, even as your Father Which is in heaven is perfect. Matthew v. 9, 44—48.

19. Be not overcome of evil, but overcome evil with good. Romans xii. 21.

20. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice : and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Ephesians iv. 31, 32.

21. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous : not rendering evil for evil, or railing for railing : but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile : let him eschew evil, and do good ; let him seek peace and ensue it. 1 Peter iii. 8—11. *See also* 1 Thessalonians v. 15.

22. If thy brother be waxen poor, and fallen in decay with thee ; then thou shalt relieve him ; yea, though he be a stranger, or a sojourner ; that he may live with thee. Leviticus xxv. 35.

23. Defend the poor and fatherless ; do justice to the afflicted and needy. Deliver the poor and needy ; rid them out of the hand of the wicked. Psalms lxxxii. 3, 4.

24. *To the young man who had enquired the way of eternal life, and asserted that he had kept the whole moral law from his youth up, Jesus said,—*One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven. Mark x. 21, and Matthew xix. 21. *See also* Matthew vi. 19, and Luke xii. 33.

25. Let no man seek his own, but every man another's wealth. 1 Corinthians x. 24.

26. Bear ye one another's burdens, and so fulfil the law of Christ. As we have opportunity, let us do good unto all

men, especially unto them who are of the household of faith. Galatians vi. 2, 10.

27. Lift up the hands which hang down, and the feeble knees ; and make straight paths for your feet, lest that which is lame be turned out of the way ; but let it rather be healed. Hebrews xii. 12, 13.

28. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James i. 27.

29. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue ; but in deed, and truth. 1 John iii. 17, 18.

30. Blessed is he that considereth the poor : the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive ; and he shall be blessed upon the earth : and Thou wilt not deliver him unto the will of his enemies. The LORD will strengthen him upon the bed of languishing : Thou wilt make all his bed in his sickness. Psalms xli. 1—3.

31. Is not this the fast that I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh ? Then shall thy light break forth as the morning, and thine health shall spring forth speedily : and thy righteousness shall go before thee ; the glory of the LORD shall be thy rereward. Then shalt thou call, and the LORD shall answer ; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke,

the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. *Isaiah lviii. 6—12.*

32. He that hath pity upon the poor lendeth unto the LORD; and that which he hath given, will He pay him again. *Proverbs xix. 17. See also Proverbs xxviii. 27 and Ecclesiastes xi. 1.*

33. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. *2 Corinthians ix. 6—8.*

34. God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. *Hebrews vi. 10, 11.*

35 a. *When about to destroy Sodom for its wickedness,—the LORD said, Shall I hide from Abraham that thing which I do; for I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment?* *Genesis xviii. 17, 19.*

35 b. And the LORD said to Samuel, Behold, I will do a

thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house : when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth ; because his sons made themselves vile, and he restrained them not. 1 Samuel iii. 11—13.

35 *c.* Train up a child in the way he should go ; and when he is old, he will not depart from it. Proverbs xxii. 6. *See also* Proverbs xiii. 24, xix. 18, xxiii. 13, xxix. 15, 17.

35 *d.* And ye fathers, provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord. Ephesians vi. 4. *See also* Colossians iii. 21.

36 *a.* Honour thy father and thy mother, that thy days may be long in the land which the LORD thy God giveth thee. Exodus xx. 12. *Quoted* Ephesians vi. 1—3.

36 *b.* Children, obey your parents in all things : for this is well pleasing unto the Lord. Colossians iii. 20.

36 *c.* Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God : I am the LORD. Leviticus xix. 32.

37 *a.* Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Colossians iii. 18. *See also* Ephesians v. 22—24.

37 *b.* Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. Ephesians v. 25, 28. *See also* Colossians iii. 19.

38 *a.* Servants, obey in all things your masters according to the flesh ; not with eye-service, as menpleasers ; but in singleness of heart, fearing God : and whatsoever ye do, do it heartily, as to the Lord, and not unto men ; knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ. But he that doeth wrong

shall receive for the wrong which he hath done : and there is no respect of persons. Colossians iii. 22—25. *See also* Ephesians vi. 5—8.

38 *b.* Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates : at his day thou shalt give him his hire, neither shall the sun go down upon it ; for he is poor and setteth his heart upon it : lest he cry against thee unto the LORD, and it be sin unto thee. Deuteronomy xxiv. 14, 15.

38 *c.* Masters, give unto your servants that which is just and equal (Colossians iv. 1) ; forbearing threatening (Ephesians vi. 9) ; knowing that your Master is in heaven (Colossians iv. 1, *and* Ephesians vi. 9) ; neither is there any respect of persons with Him. Ephesians vi. 9.

39 *a.* Ye shall do no unrighteousness in judgment : thou shalt not respect the person of the poor, nor honour the person of the mighty : but in righteousness shalt thou judge thy neighbour. Leviticus xix. 15. *See also* Deuteronomy i. 17.

39 *b.* He that ruleth over men must be just ; ruling in the fear of God. 2 Samuel xxiii. 3.

40 *a.* Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's. Matthew xxii. 21.

40 *b.* Fear God, honour the king. 1 Peter ii. 17.

40 *c.* Let every soul be subject unto the higher powers. For there is no power but of God, the powers that be are ordained of God. Romans xxiii. 1. *See also* Titus iii. 1, *and* 1 Peter ii. 13, 14, 15.

CHAPTER VII.

God's great anger against the evildoer (1—18), and backslider (19—25). The unhappy life of the wicked (26—31), and their final punishment (32—41).

1. How oft is the candle of the wicked put out ! and how oft cometh their destruction upon them ! God distributeth sorrows in His anger. They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up his iniquity for His children : He rewardeth him, and he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. Job xxi. 17—20.

2. What is the hope of the hypocrite, though he hath gained, when God taketh away his soul ? Will God hear his cry when trouble cometh upon him ? Will he delight himself in the Almighty ? Will he always call upon God ? This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword : and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death : and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay ; he may prepare it, but the just shall put it on, and the innocent shall divide

the silver. He buildeth his house as a moth, and as a booth that the keeper maketh. The rich man shall lie down, but he shall not be gathered : he openeth his eyes, and he is not. Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth : and as a storm hurleth him out of his place. For God shall cast upon him, and not spare : he would fain flee out of His hand. Men shall clap their hands at him, and shall hiss him out of his place. Job xxvii. 8—10, 13—23.

3. God is angry with the wicked every day. If he turn not, He will whet His sword ; He hath bent His bow, and made it ready. He hath also prepared for him the instruments of death ; He ordaineth His arrows against the persecutors. Psalms vii. 11—13.

4. The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth. Psalms xxxiv. 16, and 1 Peter iii. 12.

5. Unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth ? seeing thou hatest instruction, and casteth My words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou gavest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother ; thou slanderest thine own mother's son. These things hast thou done, and I kept silence ; thou thoughtest that I was altogether such an one as thyself ; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Psalms l. 16—22. *See also* Psalms lii. 1—7.

6. Lo, Thine enemies, O LORD, lo, Thine enemies shall perish ; all the workers of iniquity shall be scattered. Psalms xcii. 9.

7. They that are of a froward heart are abomination to the LORD. Though hand join in hand, the wicked shall not be unpunished. Proverbs xi. 20, 21, and xvi. 5.

8. Lying lips are abomination to the LORD. Proverbs xii. 22.

9. The way of the wicked is an abomination unto the LORD. The LORD will destroy the house of the proud. The thoughts of the wicked are an abomination to the LORD. The LORD is far from the wicked. Proverbs xv. 9, 25, 26, 29.

10. He that justifieth the wicked, and he that condemneth the just, even they are abomination to the LORD. Proverbs xvii. 15.

11. Divers weights, and divers measures, both of them are alike abomination to the LORD. Proverbs xx. 10 and 23. *See also* Leviticus xix. 35, 36 ; Deuteronomy xxv. 13, and Micah vi. 10, 11.

12. He overthroweth the words of the transgressor. Proverbs xxii. 12.

13. Thine eyes are upon the haughty, that Thou mayest bring them down. 2 Samuel xxii. 28.

14. Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth. Amos ix. 8.

15. God is jealous, and the LORD revengeth ; the LORD revengeth, and is furious ; the LORD will take vengeance on His adversaries, and He reserveth wrath for His enemies. The LORD is slow to anger, and great in power, and will not at all acquit the wicked. Nahum i. 2, 3.

16. I will come near to you to judgment ; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress (*defraud, marg. ref.*) the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the LORD of hosts. Malachi iii. 5.

17. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Romans i. 18.

18. God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment: and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 Peter ii. 4—6, 9. *See also* Jude 7.

19. As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity. Psalms cxxv. 5.

20. The destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it (*and his work, marg. ref.*) as a spark, and they shall both burn together, and none shall quench them. Isaiah i. 28—31.

21. Ye are they that forsake the LORD, that forget My Holy Mountain. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore, thus saith the Lord GOD . . . ye shall be hungry. . . . ye shall be thirsty . . . ye shall be ashamed . . . ye shall cry for sorrow of

heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto My chosen, for the Lord GOD shall slay thee, and call His servants by another name. Isaiah lxx. 11, 12, 13, 14, 15.

22. Reprobate silver (*refuse silver, marg. ref.*) shall men call them, because the LORD hath rejected them. Jeremiah vi. 30. *The same prophet thus bewails the rejection of his fallen nation,—*

23. We have transgressed and have rebelled : Thou hast not pardoned. Thou hast covered with anger, and persecuted us : Thou hast slain, Thou hast not pitied. Thou hast covered Thyself with a cloud, that our prayer should not pass through. Lamentations iii. 42—44.

24. Because I have called, and ye refused ; I have stretched out My hand, and no man regarded ; but ye have set at nought all My counsel, and would none of My reproof : I also will laugh at your calamity ; I will mock when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer ; they shall seek Me early, but they shall not find Me : for that they hated knowledge, and did not choose the fear of the Lord : they would none of My counsel : they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. Proverbs i. 24—31.

25. If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace ? If any man draw

back, My soul shall have no pleasure in him. Hebrews x. 26—29, 38.

26. The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Job xx. 5. *Also to v. 29, and viii. 13—22.*

27. As the whirlwind passeth, so is the wicked no more. The years of the wicked shall be shortened. The expectation of the wicked shall perish. Destruction shall be to the workers of iniquity. The wicked shall not inhabit the earth. Proverbs x. 25, 27, 28, 29, 30. *See also Proverbs xi. 3, 5—8, 18, 19, xii. 2, 3, 21, xiii. 5, 6, 9, 21, xiv. 11, 32, xviii. 3, xx. 20, xxi. 6, 7, 10, 12, 15, 27, xxii. 16, xxiii. 21, 29, 30, xxiv. 20, xxx. 17 ; Micah ii. 1, 2.*

28. Many sorrows shall be to the wicked. Psalms xxxii. 10.

29. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. Isaiah lvii. 20, 21, and xlvi. 22. *See also Job. xv. 20.*

20. To be carnally minded is death ; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be. So they that are in the flesh cannot please God. Romans viii. 6.

Thus also Joshua to the Israelites just before his death,—

31. Ye cannot serve the LORD : for He is an holy God ; He is a jealous God ; He will not forgive your transgressions nor your sins. Joshua xxiv. 19.

32. The soul that sinneth, it shall die. When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live ? all his righteousness that he hath done shall not be mentioned : in

his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Ezekiel xviii. 4, 20, 24.

33. The wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord. Romans vi. 23.

34. The wicked shall be silent in darkness. . . . The adversaries of the LORD shall be broken to pieces ; out of heaven shall He thunder upon them. 1 Samuel ii. 9, 10.

35. The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath. Job xxi. 30. *See* Book ii., Chap. x., vv. 6, 7, 8.

36. The wicked shall be turned into hell, and all the nations that forget God. Psalms ix. 17. *See also* Matthew xxv. 41—46.

37. The LORD trieth the righteous : but the wicked and him that loveth violence His soul hateth. Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest : this shall be the portion of their cup. Psalms xi. 5, 6. *See also* Psalms v. 4—6.

38. Thine hand shall find out all thine enemies : Thy right hand shall find out those that hate Thee. Thou shalt make them as a fiery oven in the time of Thine anger : the LORD shall swallow them up in His wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. Psalms xxi. 8—10.

39. Behold, the day cometh, that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. Malachi iv. 1.

40. The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them

that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. 2 Thessalonians i. 7, 8, 9.

41. The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. Revelations xxi. 8. *See also* Revelations xx. 15.

NOTE.—*God's anger against sinners is further exemplified in the present woful condition of the following, among many, of the countries and cities denounced by the prophets, at a time when those countries and cities were rich, flourishing, and dominant among the nations of the earth:—Assyria, Isaiah x. xiv. 24—28, etc.; Babylon, Isaiah xiii. xlvii., Jeremiah l., li., etc.; Edom, Jeremiah xlix. 7—13, Ezekiel xxxv., Obadiah 1—16, etc.; Nineveh, Nahum ii. 8—13, iii.; Zephaniah ii. 13—15, etc.; Philistia, Jeremiah xlii., etc.; Tyre, Isaiah xxiii. 7, 8, Ezekiel xxvi., xxvii., xxviii., etc.*

CHAPTER VIII.

The sinfulness and transgressions of a nation provoke God's anger (1—15). As do also personal sin and iniquity (16—25). Summary of this chapter (26—30).

1. *When the Israelites had made the golden calf, the LORD said unto Moses, I have seen this people, and behold it is a stiffnecked people : now, therefore, let Me alone, that My wrath may wax hot against them, and that I may consume them. After the destruction of the image, and the punishment of the idolaters, Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin ; and if not, blot me, I pray thee, out of Thy book which Thou has written. And the LORD said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book. Exodus xxxii. 9, 10, 31, 32.*

2. *Addressing the Israelites towards the close of their journeyings, Moses said—It shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall ye perish ; because ye would not be obedient unto the voice of the LORD your God. Deuteronomy viii. 19, 20. See also Leviticus xxvi. 14—43 ;*

Deuteronomy iv. 23—28; vi. 14, 15; xxviii. 15—68; Joshua xxiii. 15, 16, and xxiv. 20.

3. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land : but for the wickedness of these nations the LORD thy God doth drive them out from before thee. Deuteronomy ix. 5.

4. *Moses thus prophesies of God's vengeance upon the Israelites for their sins*—And when the LORD saw it, He abhorred them, because of the provoking of His sons, and of His daughters. And He said, I will hide My face from them, I will see what their end shall be : for they are a very froward generation, children in whom is no faith. They have moved Me to jealousy with that which is not God they have provoked Me to anger with their vanities : and I will move them to jealousy with those which are not a people ; I will provoke them to anger with a foolish nation. For a fire is kindled in Mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them ; I will spend Mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction : I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without and terror within shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said I would scatter them into corners, I would make the remembrance of them to cease from among men, were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this. If I whet My glittering sword, and Mine hand take hold on judgment ; I will render vengeance to Mine enemies, and will reward them that hate Me. I will make Mine arrows drunk with blood, and My sword shall devour flesh ; and

that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Deuteronomy xxxii. 19—27, 41, 42.

5. And the children of Israel did evil in the sight of the LORD, and served Baalim. And the anger of the LORD was hot against Israel, and He delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed. Judges ii. 11, 14, 15. *See also* Judges ii. 20—23; iii. 7, 8, 12, 13; iv. 1—3; vi. 1, 2; x. 6, 7; xiii. 1; 1 Samuel xii. 15; 1 Kings xi. 31—39.

6. It came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him. And it came to pass, that in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD. Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, ye have forsaken Me, and therefore have I also left you in the hand of Shishak. 2 Chronicles xii. 1, 2, 5.

7. And the king of Assyria did carry away Israel into Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the LORD their God, but transgressed His covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them. 2 Kings xviii. 11, 12. *See also* 2 Kings xvii.

8. *In the days of Joash, king of Judah*,—after the death of Jehoiada, came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they

left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah, and Jerusalem, for this their trespass. Yet He sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah, the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, He hath also forsaken you. And it came to pass at the end of the year that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash. 2 Chronicles xxiv. 17—20, 23, 24.

9. *Ahaz, king of Judah*,—did not that which was right in the sight of the LORD, like David his father; for he walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with great slaughter. For Pekah, the son of Remaliah, slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the

LORD God of their fathers. *In the same reign*,—the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the low country, and of the south of Judah . . . and they dwelt there. For the LORD brought Judah low because of Ahaz king of Israel ; for he made Judah naked, and transgressed sore against the LORD. 2 Chronicles xxviii. 1—6, 17, 18, 19.

10. And the LORD sent against him (*Jehoiakim*) bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which He spake by His servants the prophets. Surely at the commandment of the LORD came this upon Judah, to remove them out of His sight, for the sins of Manasseh according to all that he did ; and also for the innocent blood that he shed : for he filled Jerusalem with innocent blood ; which the LORD would not pardon. 2 Kings xxiv. 2—4.

11. *Of Zedekiah, the last king of Judah, it is written*,—He did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the LORD. And he also rebelled against king Nebuchadnezzar, who had made him swear by God : but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel. Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen ; and polluted the house of the LORD which He had hallowed in Jerusalem. And the LORD God of their fathers sent to them by His messengers, rising up betimes and sending ; because He had compassion on His people and on His dwelling place : but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the LORD arose against His people, till there was no remedy.

Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age : He gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes ; all these he brought to Babylon, and they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped of the sword carried he away to Babylon ; where they were servants to him and his sons until the reign of the king of Persia : to fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths : for as long as she lay desolate she kept sabbath, to fulfil three score and ten years. 2 Chronicles xxxvi. 12—21. *See also* 2 Kings xxiv. 17—20, and xxv. ; Jeremiah xxxix. 1—14, xxv. 8—11, xxxii. 31—33 ; and Ezekiel v. 5—17. *Also* Book iv., Chap. x., vv. 37, 39, 41, 42.

12. Is Israel a servant ? is he a homeborn slave ? why is he spoiled ? (*become a spoil, marg. ref.*) Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when He led thee by the way ? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee : know, therefore, and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that My fear is not in thee, saith the LORD God of Israel. Jeremiah ii. 14, 17, 19. *See also* Isaiah lvii. 17, lix. 2 ; Jeremiah iv. 18—31, v. 25, vi. 7—30, viii. 14, ix. 9—16, xii. 4—13, xv. 1—14 ; Ezekiel xiv. 12—14 ; Obadiah 15, 16.

13. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it ; if that nation, against whom I have pro-

nounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it ; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them. Jeremiah xviii. 7—10.

14. *Of the Gentile world, left in its heathenism on the Call of Abraham, it is written*,—Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful : who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Romans i. 28—32.

15. With whom was He grieved forty years ? was it not with them that had sinned, whose carcasses fell in the wilderness ? And to whom sware He that they should not enter into His rest ? but to them that believed not. So we see that they could not enter in because of unbelief. Hebrews iii. 17—19.

16. The LORD thy God . . . repayeth them that hate Him to their face, to destroy them : He will not be slack to him that hateth Him, He will repay him to his face. Deuteronomy vii. 9, 10.

17. The LORD shall reward the doer of evil according to his wickedness. 2 Samuel iii. 39. *See also* Psalms lxii. 12.

18. If I sin, then Thou markest me, and Thou wilt not acquit me from mine iniquity. If I be wicked, woe unto

me, and if I be righteous, yet will I not lift up my head. Job x. 14, 15.

19. With the merciful Thou wilt shew Thyself merciful ; with an upright man, Thou wilt shew Thyself upright ; with the pure, Thou wilt shew Thyself pure ; and with the froward, Thou wilt shew Thyself froward. For Thou wilt save the afflicted people, but wilt bring down high looks. Psalms xviii. 25—27.

20. The heart is deceitful above all things, and desperately wicked, who can know it ? I, the LORD, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. Jeremiah xvii. 9, 10. *See also* Isaiah lxv. 6, 7 ; Jeremiah xxi. 14 ; and Ezekiel xi. 21.

Verses 21—25 are instances of Divine retribution upon personal sins.

21. Adoni-bezek fled, and they (*Judah and Simeon*) pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table : as I have done, so God hath requited me. Judges i. 6, 7.

22. Thus (*by a wretched death*, vv. 53, 54) God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren : and all the evil of the men of Shechem did God render upon their heads ; and upon them came the curse of Jotham the son of Jerubbaal (vv. 7—20). Judges xi. 56, 57.

23. Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it, and enquired not of the LORD : therefore He slew him, and turned the kingdom unto David the son of Jesse. 1 Chronicles x. 13, 14.

24. And when he (*Zechariah, stoned to death for reproving*

the king and people of Judah on account of their idolatry, vv. 20—22) died, he said, The LORD look upon it, and require it. Shortly afterwards the Syrians ravaged the kingdom of Judah, and so they executed judgment against Joash. And when they were departed from him (for they left him in great diseases), his own servants conspired against him, for the blood of the sons of Jehoiada the priest; and slew him on his bed, and he died. 2 Chronicles xxiv. 22, 24, 25.

25. *See Book v., Chap. iii., vv. 7 and 9.*

26. Remember, I pray thee, who ever perished being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of His nostrils are they consumed. Job iv. 7—9.

27. Can the rush grow up without mire? can the flag grow without water? Whilst it is yet in its greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God; and the hypocrite's hope shall perish. Job viii. 11—13.

28. As the bird by wandering, as the swallow by flying, so the curse causeless shall not come. Proverbs xxvi. 2.

29. I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work. Ecclesiastes iii. 16, 17.

30. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap if we faint not. Galatians vi. 7—9. *See also Book iv., Chap. xvi., vv. 9 a, 9 b, 9 c, 9 d, 9 e.*

CHAPTER IX.

God is the protector and support of the helpless and needy.

1. *Hagar and her son Ishmael, on being sent away from the household of Abraham, with but a supply of bread and a bottle of water for immediate use,—*Wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bow-shot : for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad ; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar ? fear not, for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand, for I will make him a great nation. And God opened her eyes, and she saw a well of water ; and she went and filled the bottle with water, and gave the lad drink. And God was with the lad ; and he grew, and dwelt in the wilderness, and became an archer. Genesis xxi. 14—20.

2 a. When we were come into Macedonia, our flesh had no rest, but we were troubled on every side ; without were fightings, within were fears. Nevertheless, God, That comforteth those that are cast down, comforted us by the coming

of Titus ; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me ; so that I rejoiced the more. 2 Corinthians vii. 5—7.

2 b. *The same apostle, speaking of Epaphroditus, a fellow-labourer in the ministry, says,—*He was sick, nigh unto death : but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow. Philippians ii. 27.

3 a. He doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment. Deuteronomy x. 18.

3 b. A Father of the fatherless, and a Judge of the widows, is God in His holy habitation. God setteth the solitary in families : He bringeth out those which are bound with chains. Psalms lxxviii. 5, 6.

3 c. Which executeth judgment for the oppressed : Which giveth food to the hungry. The LORD looseth the prisoners : the LORD openeth the eyes of the blind : the LORD raiseth them that are bowed down. The LORD preserveth the strangers ; He relieveth the fatherless and the widow. Psalms cxlvi. 7, 8, 9.

3 d. Remove not the old landmark ; and enter not into the fields of the fatherless : for their Redeemer is mighty ; He shall plead their cause with thee. Proverbs xxiii. 10, 11. *Also* xxii. 22, 23.

3 e. Leave thy fatherless children, I will preserve them alive ; and let thy widows trust in Me. Jeremiah xlix. 11.

4. Behold, God is mighty, and despiseth not any : He is mighty in strength and wisdom. He delivereth the poor in his affliction, and openeth their ears in oppression. Job xxxvi. 5, 15.

5. He shall deliver the needy when he crieth ; the poor also, and him that hath no helper. He shall spare the poor

and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence : and precious shall their blood be in His sight. Psalms lxxii. 12—14.

6. He satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron. Psalms cvii. 9, 10.

7. The LORD upholdeth all that fall, and raiseth up all those that be bowed down. Psalms cxlv. 14.

8. He healeth the broken in heart, and bindeth up their wounds. Psalms cxlvii. 3.

9. The LORD standeth up to plead, and standeth to judge the people. The LORD will enter into judgment with the ancients of His people, and the princes thereof : for ye have eaten up the vineyard ; the spoil of the poor is in your houses. What mean ye that ye beat My people to pieces, and grind the faces of the poor ? saith the Lord GOD of hosts. Isaiah iii. 13—15.

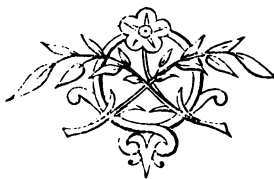
10. Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Isaiah xxv. 4.

11. Fear not, thou worm Jacob, and ye men of Israel ; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys : I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree ; I will set in the desert the fir tree, and the pine, and the box tree together : that they may see, and know, and consider, and understand together, that the hand

of the LORD hath done this, and the Holy One of Israel hath created it. Isaiah xli. 14, 17—20.

12. Rejoice not against me, O mine enemy : when I fall, I shall arise : when I sit in darkness, the LORD shall be a light unto me. Micah vii. 8.

13. Wherefore let them that suffer according to the will of God, commit the keeping of their souls to Him, as unto a faithful creator. 1 Peter iv. 19.



CHAPTER X.

Shews that God, of His love, permits affliction to fall on man (1—5); to awaken him to the necessity of an amended life (6—11); and for his further spiritual profit and salvation (12—21).

1. *Moses, addressing the Israelites towards the end of their wanderings, commanded them, saying,—*Thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the LORD thy God chasteneth thee. Deuteronomy viii. 2—5. *See also* Psalms lxxxi. 7.

2. *God, by Nathan, promises David concerning Solomon,—*I will be his father, and he shall be My son. If he commit iniquity, I will chastise him with the rod of men, and with the stripes of the children of men: but My mercy shall not

depart away from him. 2 Samuel vii. 14, 15. *Also* Psalms lxxxix. 30—33.

3. Despise not the chastening of the LORD ; neither be weary of His correction : for whom the LORD loveth He correcteth ; even as a father the son in whom he delighteth. Proverbs iii. 11, 12. *Also* Hebrews xii. 6, 7, and Revelations iii. 19.

4. *Jeremiah thus prophesies of Israel's conversion*,—I have surely heard Ephraim bemoaning himself thus : Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke : turn Thou me, and I shall be turned ; for Thou art the LORD my God. Surely after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim My dear son ? is he a pleasant child ? for since I spake against him, I do earnestly remember him still : therefore My bowels are troubled for him ; I will surely have mercy upon him, saith the LORD. Jeremiah xxxi. 18—20.

5. The Lord will not cast off for ever : but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men. Lamentations iii. 31—33.

6. God speaketh once, yea twice, yet man perceiveth it not. He is chastened with pain upon his bed, and the multitude of his bones with strong pain : so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen ; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. Lo, these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living. Job xxxiii. 14, 19—22, 29, 30.

7. If they (*kings*, v. 7) be bound in fetters, and be holden

in cords of affliction; then He sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures. But if they obey not, they shall perish by the sword, and they shall die without knowledge. Job xxxvi. 8—12.

The prophets thus speak of the affliction which the Church of God was made to suffer (8—10) :—

8. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the LORD that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. Isaiah liv. 7, 8, 10—13.

9. Therefore (*for the idolatry of Israel*, 1—13), behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor (*the scene of the execution of Achan for sacrilege—Joshua vii.—suggestive, therefore, to the Hebrew mind of merited desolation and misery. See also Isaiah lxv. 10*) for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the LORD, that thou shalt call Me Ishi (*my husband*); and shalt call me no more Baali (*my lord, marg. ref.*); and I will betroth thee unto Me for ever; yea, I will

betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness : and thou shalt know the LORD. Hosea ii. 14—16, 19, 20.

10. I will turn Mine hand upon the little ones. And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die ; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried : they shall call on My name, and I will hear them : I will say, It is My people : and they shall say, The LORD is my God. Zechariah xiii. 7—9.

11. *Isaiah thus prophesies the conversion of Egypt*,—The LORD shall smite Egypt : He shall smite and heal it : and they shall return even to the LORD, and He shall be entreated of them, and shall heal them. Isaiah xix. 22.

12. Behold, happy is the man whom God correcteth : therefore despise not thou the chastening of the Almighty : for He maketh sore, and bindeth up : He woundeth, and His hands make whole. Job v. 17, 18.

13. Thou hast granted me life and favour, and Thy visitation hath preserved my spirit. Job x. 12.

14. He knoweth the way that I take : when He hath tried me, I shall come forth as gold. Job xxiii. 10.

15. *At the end of his affliction Job could say*,—I have heard of Thee by the hearing of the ear ; but now mine eye seeth Thee. Job xlii. 5.

16. O bless our God, ye people, and make the voice of His praise to be heard : Which holdeth our soul in life, and suffereth not our feet to be moved. For Thou, O God, hast proved us : Thou hast tried us, as silver is tried. Thou broughtest us into the net ; Thou laidst affliction upon our loins. Thou hast caused men to ride over our heads ; we

went through fire and through water : but Thou broughtest us out into a wealthy place. Psalms lxvi. 8—12.

17. Blessed is the man whom Thou chastenest, O LORD, and teachest Him out of Thy law ; that Thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. Psalms xciv. 12, 13.

18. Before I was afflicted, I went astray, but now have I kept Thy word. It is good for me that I have been afflicted, that I might learn Thy statutes. Psalms cxix. 67, 71.

19. We glory in tribulations : knowing that tribulation worketh patience ; and patience, experience ; and experience, hope : and hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost Which is given unto us. Romans v. 3—5.

20. Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things Which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal. 2 Corinthians iv. 16—18.

21. Now no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Hebrews xii. 11.

CHAPTER XI. A.

Of God's dealings with His people,—1st, the unceasing watchfulness and care which He exercises over them (1—17); and 2nd, the love with which He regards them (18—24).

Moses, to the Israelites, towards the close of their journeying (1 and 2) :—

1. He knoweth thy walking through this great wilderness : these forty years the LORD thy God hath been with thee ; thou hast lacked nothing. Deuteronomy ii. 7. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Deuteronomy viii. 4. *And xxix. 5 ; also Nehemiah ix. 21.*

2. The LORD'S portion is His people ; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness ; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings : so the LORD alone did lead him, and there was no strange God with him. He made him ride on the high places of the earth, that he might eat the increase of the fields ; and He made him to suck honey out of the rock, and oil out of the flinty rock ; butter of kine, and milk of sheep, with fat of lambs, and rams of the



breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. Deuteronomy xxxii. 9—14. *See also* Deuteronomy i. 31; and Exodus xix. 3, 4.

3. When they went from nation to nation, and from one kingdom to another people; He suffered no man to do them wrong: yea, He reprov'd kings for their sakes, saying, Touch not Mine anointed, and do My prophets no harm. 1 Chronicles xvi. 20—22; and Psalms cv. 13—15.

4. *Moses thus speaks of the gradual conquest of Canaan by the Israelites*,—The LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. Deuteronomy vii. 22.

5. *Canaan he describes as*,—A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year. Deuteronomy xi. 12.

6. And there (*the place which the Lord your God shall choose out of all your tribes to put His name there*, v. 5) shall ye eat before the LORD your God, and ye shall rejoice before the LORD your God. Deuteronomy xii. 7, 12. *See also* Deuteronomy xiv. 23—26, and xxvi. 11. *This command, to eat and rejoice before the Lord, is an example of God's providential care for the spiritual well-being of His ancient people: they were bid come to a holy festival, that so they might feel the less enticed to take part in the idolatrous festivals which their neighbours in the land of Canaan would celebrate. Another instance of the same kindly forethought, warning them from the threshold of sin, is recorded in Exodus xx. 24, 25, and Deuteronomy xxvii. 5, where an altar of earth, or of unhewn stone, is prescribed for sacrificing burnt offerings and peace offerings upon; for had they been permitted to erect an altar of their own designing, they could have imitated only what they had seen, and perhaps used in Egypt, and would thus, at the very outset of*

their career as a nation, have corrupted the service of Jehovah with the symbolism and ritual of heathen worship. Similar precautionary commands are given in Deuteronomy vii. 1—4, where the Israelites are warned against making covenant with the heathen of Canaan, or intermarrying with them that were left after the conquest of the land ; in Deuteronomy xii. 29—32, where they are forbidden even to enquire after the gods, or the manner of worship of those nations ; and in Deuteronomy xvi. 21, where they are commanded not to plant a grove of trees about the altar of the LORD their God, which they would have been likely to do in imitation of the custom of their heathen neighbours, and which, once introduced, was always one of the idolatrous practices of those kings who made Israel to sin. See 1 Kings xiv. 15, xvi. 33 ; 2 Kings xvii. 16, xxi. 3 ; and 2 Chronicles xxxiii. 3.

7. *They were thus also cautioned against even the thought of sin,—Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's. Exodus xx. 17, and Deuteronomy v. 21.*

8. *He will keep the feet of His saints. 1 Samuel ii. 9.*

9. *The eyes of the LORD run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect towards Him. 2 Chronicles xvi. 9.*

10. *He withdraweth not His eyes from the righteous. Job xxxvi. 7. See also Psalms xxxiii. 18, and xxxiv. 15.*

11. *The LORD knoweth the way of the righteous. Psalms i. 6.*

12. *Thou tellest my wanderings : put Thou my tears into Thy bottle ; are they not written in Thy book ? Psalms lvi. 8.*

13. *Behold I have graven thee upon the palms of My hands ; thy walls are continually before Me. Isaiah xlix.*

16. *See also Deuteronomy xxxiii. 3.*

The following (14, 15, 16) express God's care of the faithful, while His judgments were upon Israel :—

14. Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not ; for a blessing is in it : so will I do for My servants' sakes, that I may not destroy them all. Isaiah lxxv. 8.

15. Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth ; and I will pardon it. Jeremiah v. 1.

See also God's willingness to save Sodom for the sake of the righteous that should be found therein. Book v., Chap. v., v. 16.

16. Thus saith the Lord GOD, Behold I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. Ezekiel xxxiv. 11, 12.

17. *Jesus, on sending His apostles out to preach, thus comforted them against persecution,—*Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Matthew x. 29—31.

18. The LORD loveth the gates of Zion more than all the dwellings of Jacob. Psalms lxxxvii. 2.

19. The LORD hath chosen Zion ; He hath desired it for His habitation. This is My rest for ever : here will I dwell, for I have desired it. I will abundantly bless her provision : I will satisfy her poor with bread. I will also clothe her priests with salvation : and her saints shall shout aloud for joy. Psalms cxxxii. 13—16.

20. The LORD taketh pleasure in them that fear Him, in those that hope in His mercy. Psalms cxlvii. 11.

21. He that toucheth you, toucheth the apple of His eye. Zechariah ii. 8.

22. *Jesus, having stated that His followers must humble themselves as little children, declared,—*Whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Matthew xviii. 5, 6. *Also* Mark ix. 42, *and* Luke xvii. 1, 2.

23. He shall redeem their soul from deceit and violence: and precious shall their blood be in His sight. Psalms lxxii. 14.

24. Precious in the sight of the Lord is the death of His saints. Psalms cxvi. 15.



CHAPTER XI. B.

Of God's dealings with His people, continued,—instances of protection accorded them in trouble and danger (1—22) ; and assurances of comfort, and strength, and defence, in necessity and peril (23—38).

1. The word of the LORD came unto Abram in a vision, saying, Fear not, Abram : I am thy shield, and thy exceeding great reward. Genesis xv. 1. *The patriarch again experienced the special protection of God, in his deliverance from Pharaoh, king of Egypt, Genesis xii. 9—20 ; and also from Abimelech, king of Gerah. Genesis xx.*

2. *Jacob, to Laban,*—Except the God of my father, the God of Abraham, and the Fear of Isaac had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labour of my hands, and rebuked thee yesternight. (*Take heed that thou speak not to Jacob, from good to bad, marg. ref., v. 24.*) Genesis xxxi. 42.

3. *Of Joseph, when the slave of Potiphar, it is written*—And the LORD was with Joseph, and he was a prosperous man ; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him : and he

made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. *Afterwards, in prison—* The LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper. Genesis xxxix. 2—5, 21—23.

4. *On the Israelites leaving Egypt for the Promised Land,—* God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, through the way of the wilderness of the Red Sea. And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. Exodus xiii. 17, 18, 21, 22. *The Pillar and cloud are otherwise expressed as an Angel, Exodus xxiii. 20; Mine Angel, 23 and xxxii. 34; the Angel of His presence, Isaiah lxiii. 9; and The Angel of God, in next verse.*

5. *When hard pressed by the Egyptians at the Red Sea,* The Angel of God, Which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the

other all the night. . . And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire, and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily : so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. . . And the LORD overthrew the Egyptians in the midst of the sea. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. Exodus xiv. 19, 20, 24, 25, 27, 30. *See also* Numbers ix. 15—23.

6. *Moses thus reminds Israel of their deliverance from the destruction invoked by Balaam for Balak, king of Moab,—*The LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. Deuteronomy xxiii. 5.

7. *Joshua, at the outset of his career as the conqueror of Canaan, was thus encouraged by the Lord,—*Be strong and of good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest. Joshua i. 9.

8. *David, before Saul, offering to combat the giant who had defied Israel, having related his victory over a lion and a bear while keeping his father's sheep, vv. 32—36, added,—*The LORD That delivered me out of the paw of the lion, and out of the paw of the bear, He shall deliver me out of the hand of this Philistine. *And David, meeting the attack of the giant in the name of the LORD of hosts, the God of the armies of Israel . . . prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him.* 1 Samuel xvii. 37, 45, 50.

9. *After David's deliverance from a murderous attempt which Saul had made upon his life, Saul was afraid of David,*

because the LORD was with him. And David behaved himself wisely in all his ways, and the LORD was with him. 1 Samuel xviii. 12, 14.

10. And Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly. 2 Chronicles i. 1.

11. *To the wicked king Jehoram, in alliance with the pious Jehoshaphat, and their united armies marching against the Moabites, being in great distress for want of water,—*Elisha said, As the LORD of hosts liveth, before Whom I stand, surely were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. 2 Kings iii. 14.

12. And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim ; but sought to the LORD God of his father, and walked in His commandments, and not after the doings of Israel. Therefore the LORD established the kingdom in his hand ; and all Judah brought to Jehoshaphat presents ; and he had riches and honour in abundance. 2 Chronicles xvii. 3—6.

13. As long as he (Uzziah) sought the LORD, God made him to prosper. 2 Chronicles xxvi. 5.

14. Jotham became mighty, because he prepared his ways before the LORD his God. 2 Chronicles xxvii. 6.

15. Hezekiah . . . wrought that which was good and right and truth before the LORD his God. And in every work that he began, in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered. 2 Chronicles xxxi. 20, 21.

16. *Jerusalem, besieged by Sennacherib, was kept in heart by Hezekiah, who said,—*Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him : for there be more with us than

with him : with him is an arm of flesh ; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah. And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib, the king of Assyria, and from the hand of all other, and guided them on every side. 2 Chronicles xxxii. 7, 8, 21, 22. *See the record of a similar deliverance, 2 Kings vi. and vii.*

17. *Nebuchadnezzar, on looking into the furnace into which the three Jewish youths had been thrown bound, for refusing to worship the golden image which he had set up, said,—Lo, I see four men loose, walking in the midst of the fire, and they have no hurt ; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither. And on their obeying the king's call,—The princes, governors, and captains, and the king's counsellors being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them Daniel iii. 25, 26, 27.*

18. *The result of a successful conspiracy among the great officers of Darius against Daniel was his being cast into a den of lions, but the king, anxious for the prophet's safety, called to Daniel in the den, and received for answer,—My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me : forasmuch as before Him innocency was found in me ; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel*

was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. Daniel vi. 22, 23.

19. *Upon the Saviour's emerging victor from His great fast and temptation*,—Behold, angels came and ministered unto Him. Matthew iv. 11.

20. *During the Saviour's agony upon the prospect of His immediate sufferings and death*,—There appeared an angel unto Him from heaven, strengthening Him. Luke xxii. 43.

21. *In the night before the day on which Peter was to have been put to death*,—Behold, the angel of the Lord came upon him, and a light shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him : and wist not that it was true which was done by the angel ; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of its own accord : and they went out, and passed on through one street ; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. Acts xii. 7—12. See Book v., Chap. iv., v. 22 ; and *the deliverance of Paul and Silas*, Acts xvi. 25—40.

22. *In Corinth, the Jews having opposed and blasphemed the Gospel which Paul had preached to them ; to encourage him in the work*,—The Lord spake to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace : for I am with thee, and no man shall set on thee to hurt thee : for I have much people in this city. And he continued there a

year and six months, teaching the Word of God among them. Acts xviii. 9—11. *Similar encouragement and protection were accorded the same apostle at Jerusalem, Acts xxiii. 11, 12; also during the storm on his voyage to Rome, Acts xxvii. 23, 24; and on his trial in that city, when, as he says,—*All men forsook me, notwithstanding the Lord stood with me, and strengthened me. 2 Timothy iv. 16, 17.

23. *Moses, addressing Israel on the border of Canaan, said,—*The eternal God is thy refuge, and underneath are the everlasting arms : and He shall thrust out the enemy from before thee ; and shalt say, Destroy them. Israel then shall dwell in safety alone : the fountain of Jacob shall be upon a land of corn and wine ; also His heavens shall drop down dew. Happy art thou, O Israel : who is like unto thee, O people, saved by the LORD, the Shield of thy help, and Who is the Sword of thy excellency ? and thine enemies shall be found liars unto thee (*shall be subdued, marg. ref.*) ; and thou shalt tread upon their high places. Deuteronomy xxxiii. 27—29.

24. Let all those that put their trust in Thee rejoice : let them ever shout for joy, because Thou defendest them : let them also that love Thy name be joyful in Thee. For Thou, LORD, wilt bless the righteous ; with favour wilt Thou compass him as with a shield. Psalms v. 11, 12.

25. The angel of the LORD encampeth round about them that fear Him, and delivereth them. The eyes of the LORD are upon the righteous, and His ears are open unto their cry. The righteous cry and the LORD heareth, and delivereth them out of all their troubles. The LORD is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous : but the LORD delivereth him out of them all. He keepeth all his bones : not one of them is broken. The LORD redeemeth the soul of His servants, and none of them that

trust in Him shall be desolate. Psalms xxxiv. 7, 15, 17—20, 22.

26. Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved. Psalms lv. 22. *See also* 1 Peter v. 7.

27. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress; my God, in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid of the terror by night; nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Because thou hast made the LORD, Which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon Me, therefore will I deliver him; I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him and honour him. With long life will I satisfy him, and shew him My salvation. Psalms xci. 1—7, 9—16. *See also* Psalms ix. 9, 10, xcvi. 10—12, cxlv. 20.

28. They that trust in the LORD shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the LORD is round

about His people from henceforth even for ever. Psalms cxxv. 1, 2.

29. When a man's ways please the LORD, He maketh even his enemies to be at peace with him. Proverbs xvi. 7.

30. The name of the LORD is a strong tower ; the righteous runneth into it, and is safe. Proverbs xviii. 10.

31. Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the LORD for ever : for in the LORD JEHOVAH is everlasting strength. Isaiah xxvi. 3, 4. *See also* Psalms xxix. 11.

32. Come, My people, enter thou into thy chambers, and shut thy doors about thee : hide thyself as it were for a little moment, until the indignation be overpast. Isaiah xxvi. 20. In that day (*of God's indignation against His erring Church*) sing ye unto her, A vineyard of red wine : I the LORD do keep it ; I will water it every moment : lest any hurt it. I will keep it night and day. Isaiah xxvii. 2, 3. *See also God's promise of His preserving care to a remnant, both of sons and daughters.* Ezekiel xiv. 22, ix. 4, and Psalms vi. 13.

33. Fear thou not ; for I am with thee : be not dismayed ; for I am thy God : I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of My righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded : they shall be as nothing ; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee : they that war against thee shall be as nothing, and as a thing of nought. Isaiah xli. 10—12.

34. *God addresses also the following comforting assurances of protection and final deliverance to His people immediately after threatening the fury of His anger against them for their sins.* Isaiah xlii. 25,—But now thus saith the LORD, That created thee, O Jacob, and He That formed thee, O Israel, Fear

not : for I have redeemed thee, I have called thee by thy name ; thou art Mine. When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned : neither shall the flame kindle upon thee. Since thou wast precious in My sight, thou hast been honourable, and I have loved thee. I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen. Isaiah xliii. 1, 2, 4, 20.

35. Even to your old age I am He ; and even to hoar hairs will I carry you : I have made, and I will bear ; even I will carry, and will deliver you. Isaiah xli. 4.

36. The LORD is good, a stronghold in the day of trouble ; and He knoweth them that trust Him. Nahum i. 7.

37. I, saith the Lord, will be unto her a wall of fire round about her, and will be the glory in the midst of her. Zechariah ii. 5.

38. God is faithful, Who will not suffer you to be tempted above that ye are able ; but will with the temptation, also make a way to escape, that ye may be able to bear it. 1 Corinthians x. 13.

CHAPTER XI. c.

Of God's dealings with His people—concluded. Their God their glory (1—11). They testify to their joy and peace in believing (12—18); and to the shelter and solace of their faith in Him (19—33). Assurances of the benefit and blessing of faithfully serving God (34—43), and of trusting Him (44—52).

1. The LORD taketh pleasure in His people: He will beautify the meek with salvation. Psalm cxlix. 4.

2. In that day (*of the Church's prosperity*, Isaiah xxvii. and xxviii.) shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people. And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. Isaiah xxviii. 5, 6.

3. Surely, shall one say, in the LORD have I righteousness and strength. In the LORD shall all the seed of Israel be justified, and shall glory. Isaiah xlv. 24, 25.

4. *It is foretold of the Saviour that,*—This is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Jeremiah xxiii. 6, and xxxiii. 16.

5. *To the Jewish Church God said, by His prophet,*—Thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord GOD. Ezekiel xvi. 14.

6. Unto you that fear My name shall the Sun of Righteousness arise, with healing in His wings. Malachi iv. 2.

7. Blessed is the people that know the joyful sound : they shall walk, O LORD, in the light of Thy countenance. In Thy name shall they rejoice all the day : and in Thy righteousness shall they be exalted. For Thou art the glory of their strength : and in Thy favour our horn shall be exalted. For the LORD is our defence, the Holy One of Israel is our King. Psalms lxxxix. 15—18.

8. Bless the LORD, O my soul : and all that is within me, bless His holy name. Bless the LORD, O my soul, and forget not all His benefits : Who forgiveth all thine iniquities ; Who healeth all thy diseases ; Who redeemeth thy life from destruction ; Who crowneth thee with lovingkindness, and tender mercies ; Who satisfieth thy mouth with good things ; so that thy youth is renewed like the eagle's. Psalms ciii. 1—5.

9. I will greatly rejoice in the LORD, my soul shall be joyful in my God ; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Isaiah lxi. 10.

10. By the grace of God I am what I am. 1 Corinthians xv. 10.

11. *Paul, to whom was given a thorn in the flesh, to buffet him, writes,*—For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee : for My strength is made perfect in weakness. 2 Corinthians xii. 8, 9.

12. As the heart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God : when shall I come and appear before God ? Psalms xlii. 1, 2.

13. O God, Thou art my God ; early will I seek Thee :

my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is ; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary. Because Thy lovingkindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live : I will lift up my hands in Thy name. My soul shall be satisfied as with marrow and fatness ; and my mouth shall praise Thee with joyful lips : when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help : therefore in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee : Thy right hand upholdeth me. Psalms lxiii. 1—8.

14. I wait for the LORD, my soul doth wait, and in His word do I hope. My soul waiteth for the LORD more than they that watch for the morning : I say, more than they that watch for the morning. Psalms cxxx. 5, 6.

15. How precious also are Thy thoughts unto me, O God ! how great is the sum of them ! If I should count them, they are more in number than the sand : when I awake, I am still with Thee. Psalms cxxxix. 17, 18.

16. In the way of Thy judgments, O LORD, have we waited for Thee ; the desire of our soul is to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night ; yea, with my Spirit within me will I seek Thee early : for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness. Isaiah xxvi. 8, 9.

17 a. One thing have I desired of the LORD, that will I seek after ; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion, in the secret of His tabernacle shall He hide me. He shall set me upon a rock, and now shall mine head be lifted up above mine enemies round about me : therefore will I offer in His tabernacle sacrifices

of joy ; I will sing, yea, I will sing praises unto the LORD. Hear, O LORD, when I cry with my voice : have mercy also upon me, and answer me. When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, LORD, will I seek. Psalms xxvii. 4—8.

17 *b*. How amiable are Thy tabernacles, O LORD of hosts ! My soul longeth, yea, even fainteth for the courts of the LORD : my heart and my flesh crieth out for the living God. Blessed are they that dwell in Thy house : they will be still praising Thee. Behold, O God our shield, and look upon the face of Thine anointed. For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the LORD God is a sun and shield : the LORD will give grace and glory : no good thing will He withhold from them that walk uprightly. O LORD of hosts, blessed is the man that trusteth in Thee. Psalms lxxxiv. 1, 2, 4, 9—12.

17 *c*. All my springs are in Thee. Psalms lxxxvii. 7.

17 *d*. The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? 1 Corinthians x. 16.

18 *a*. The LORD is the portion of mine inheritance and of my cup : Thou maintainest my lot. The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage. I will bless the LORD, Who hath given me counsel : my reins also instruct me in the night seasons. I have set the LORD always before me : because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope. For Thou wilt not leave my soul in hell ; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt shew me the path of life : in Thy presence is fulness of joy ; at Thy right hand there are pleasures for evermore. Psalms xvi. 5—11.

18*b*. The LORD is my shepherd ; I shall not want. He maketh me to lie down in green pastures : He leadeth me beside the still waters. He restoreth my soul : He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies : Thou anointest my head with oil ; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the LORD for ever. Psalms xxiii. *See also* Psalms cxxxviii. 7.

18*c*. God will redeem my soul from the power of the grave, for He shall receive me. Psalms xlix. 15.

18*d*. I am continually with Thee : Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterwards receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. Psalms lxxiii. 23—26.

19. Thou, O LORD, art a shield for me ; my glory, and the lifter up of mine head. I cried unto the LORD with my voice, and He heard me out of His holy hill. I laid me down and slept ; I awaked ; for the LORD sustained me. I will not be afraid of ten thousands of people that have set themselves against me round about. Salvation belongeth unto the LORD : Thy blessing is upon Thy people. Psalms iii. 3—6, 8.

20. I will love Thee, O LORD, my strength. The LORD is my rock and my fortress, and my deliverer ; my God, my strength, in Whom I will trust ; my buckler, and the horn of my salvation, and my high tower. He sent from above, He took me, He drew me out of many waters. He delivered

me from my strong enemy, and from them which hated me : for they were too strong for me. They prevented me in the day of my calamity : but the LORD was my stay. He brought me forth also into a large place ; He delivered me, because He delighted in me. By Thee I have run through (*broken through, marg. ref.*) a troop ; and by my God have I leaped over a wall. As for God, His way is perfect : the word of the LORD is tried : He is a buckler to all those that trust in Him. For who is God save the LORD ? or who is a rock save our God ? It is God That girdeth me with strength, and maketh my way perfect : He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of Thy salvation : and Thy right hand hath holden me up, and Thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip. Thou hast girded me with strength unto the battle : Thou hast subdued under me those that rose up against me. The LORD liveth ; and blessed be my rock ; and let the God of my salvation be exalted. Psalms xviii. 1, 2, 16—19, 29—36, 39, 46 ; and 2 Samuel xxii. 3, 4, 17—20, 30—37, 40, 47. *David wrote this Psalm in the day that the Lord delivered him from the hand of all his enemies and from Saul. See Bible heading. See also Psalms lv. 18, cxliv. 1, 2 ; Exodus xv. 2.*

21. We will rejoice in Thy salvation, and in the name of our God we will set up our banners. Now know I that the LORD saveth His anointed ; He will hear him from His holy heaven, with the saving strength of His right hand. Some trust in chariots, and some in horses : but we will remember the name of the LORD our God. They are brought down and fallen, but we are risen and stand upright. Psalms xx. 5—8.

22. I had fainted, unless I had believed to see the good-

ness of the LORD in the land of the living. Wait on the LORD : be of good courage, and He shall strengthen thine heart : wait, I say, on the LORD. Psalms xxvii. 13, 14.

23. God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her ; she shall not be moved : God shall help her, and that right early. The heathen raged, the kingdoms were moved : He uttered His voice, the earth melted. The LORD of Hosts is with us ; the God of Jacob is our refuge. Psalms xli. 1—7.

24. From the end of the earth will I cry unto Thee, when my heart is overwhelmed : lead me to the Rock that is higher than I. For Thou hast been a shelter for me, and a strong tower from the enemy. I will abide in Thy tabernacle for ever : I will trust in the covert of Thy wings. Psalms lxi. 2—4.

25. Unless the Lord had been my help, my soul had almost (*quickly, marg. ref.*) dwelt in silence. When I said, My foot slippeth ; Thy mercy, O LORD, held me up. In the multitude of my thoughts within me Thy comforts delight my soul. The LORD is my defence ; and my God is the rock of my refuge. Psalms xciv. 17—19, 22.

26. The LORD is on my side ; I will not fear : what can man do unto me ? The LORD taketh my part with them that help me : therefore shall I see my desire upon them that hate me. It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes. All nations compassed me about, but in the name of the LORD will I destroy them. They compassed me about ; yea, they compassed me about :

but in the name of the LORD I will destroy them. They compassed me about like bees ; they are quenched as the fire of thorns : for in the name of the LORD I will destroy them. Thou hast thrust sore at me that I might fall : but the LORD helped me. The LORD is my strength and song, and is become my salvation. Psalms cxviii. 6—14.

27. I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, Which made heaven and earth. He will not suffer thy foot to be moved : He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper : the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall preserve thee from all evil : He shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore. Psalms cxxi.

28. If it had not been the LORD Who was on our side, now may Israel say ; if it had not been the LORD Who was on our side, when men rose up against us : then they had swallowed us up quick, when their wrath was kindled against us : then the waters had overwhelmed us, the stream had gone over our soul : then the proud waters had gone over our soul. Blessed be the LORD, Who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers ; the snare is broken, and we are escaped. Our help is in the name of the LORD, Who made heaven and earth. Psalms cxxiv.

29. When the LORD turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing : then said they among the heathen, The LORD hath done great things for them. The LORD hath done great things for us : whereof we are glad. Psalms cxxvi. 1—3.

30. I cried unto the LORD with my voice ; with my voice

unto the LORD did I make my supplication. I poured out my complaint before Him; I shewed before Him my trouble. When my spirit was overwhelmed within me, then Thou knewest my path. In the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and behold, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto Thee, O LORD; I said, Thou art my refuge, and my portion in the land of the living. Psalms cxlii. 1—5.

31. The Lord GOD will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near That justifieth me, who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. Isaiah l. 7—9.

32. Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation. The Lord GOD is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places. Habakkuk iii. 17—19.

33. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble. by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ (*for Christ's sake*) abound in us, so our consolation aboundeth by Christ. 2 Corinthians i. 3—5. *See also* Book v., Chap. iv., vv. 38—47.

34. Them that honour Me, I will honour, and they
v

that despise Me shall be lightly esteemed. 1 Samuel ii. 30.

35. Behold, God will not cast away a perfect man, neither will He help the evil-doers : till He fill thy mouth with laughing, and thy lips with rejoicing. Job viii. 20, 21.

36 a. If thou prepare thine heart, and stretch out thine hands toward Him ; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot ; yea, thou shalt be steadfast and shalt not fear : because thou shalt forget thy misery, and remember it as waters that pass away : and thine age shall be clearer than the noon-day ; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope ; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid ; yea, many shall make suit unto thee. Job xi. 13—19.

36 b. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence (*or gold, marg. ref.*), and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee : and the light shall shine upon thy ways. Job xxii. 23—28.

36 c. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the LORD, honourable ; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words : then shalt thou delight thyself in the LORD ; and I will cause thee to ride upon the high places of the earth, and feed thee with

the heritage of Jacob thy father : for the mouth of the LORD hath spoken it. *Isaiah lviii. 13, 14.*

37 *a.* The fear of the LORD is the beginning of wisdom : a good understanding have all they that do His commandments. *Psalms cxi. 10. See also Proverbs i. 7.*

37 *b.* The fear of the LORD tendeth to life : and he that hath it shall abide satisfied ; he shall not be visited with evil. *Proverbs xix. 23.*

38. He that followeth after righteousness and mercy findeth life, righteousness, and honour. *Proverbs xxi. 21.*

39 *a.* The meek will He guide in judgment : and the meek will He teach His way. All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies. What man is he that feareth the LORD ? him shall He teach in the way that he shall choose. His soul shall dwell at ease ; and his seed shall inherit the earth. The secret of the LORD is with them that fear Him ; and He will shew them His covenant. *Psalms xxv. 9, 10, 12—14.*

39 *b.* By humility and fear of the LORD, are riches, and honour, and life. *Proverbs xxii. 4.*

39 *c.* Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. *Matthew v. 3, 4, 5.*

40 *a.* Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD ; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither ; and whatsoever he doeth shall prosper. *Psalms i. 1—3.*

40 *b.* Blessed is the man whom Thou choosest and causest to approach unto Thee, that he may dwell in Thy courts :

we shall be satisfied with the goodness of Thy house, even of Thy holy temple. Psalms lxxv. 4.

40 c. Blessed is every one that feareth the LORD; that walketh in His ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the LORD. The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel. Psalms cxxviii.

40 d. Thus saith the Lord GOD, Behold My servants shall eat . . behold My servants shall drink . . behold My servants shall rejoice . . behold My servants shall sing for joy of heart. Isaiah lxxv. 13, 14.

40 e. The blessing of the LORD it maketh rich, and He addeth no sorrow with it. Proverbs x. 20.

41. Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For . . the gift of God is eternal life, through Jesus Christ our Lord. Romans vi. 22, 23.

42. To be spiritually minded is life and peace. Romans viii. 6.

43. Do not my words do good to him that walketh uprightly? Micah ii. 7.

44. How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life: in Thy light shall we see light. Psalms xxxvi. 7—9.

45. Trust in the LORD, and do good; so shalt thou dwell

in the land, and verily thou shalt be fed. Delight thyself in the LORD, and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the LORD, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Those that wait upon the LORD, they shall inherit the earth. The meek shall inherit the earth, and shall delight themselves in the abundance of peace. The steps of a good man are ordered by the LORD: and He delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with His hand. I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. Wait on the LORD, and keep His way, and He shall exalt thee to inherit the land. Mark the perfect man, and behold the upright: for the end of that man is peace. The salvation of the righteous is of the LORD: He is their strength in the time of trouble. And the Lord shall help them and deliver them: He shall deliver them from the wicked, and save them, because they trust in Him. Psalms xxxvii. 3—7, 9, 11, 23—25, 34, 37, 39, 40.

46. Unto the upright there ariseth light in the darkness. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. Psalms cxii. 4, 6, 7.

47. Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God. Psalms cxlvi. 5, and Proverbs xvi. 20.

48. Say not thou I will recompense evil, but wait on the LORD, and He shall save thee. Proverbs xx. 22.

49. They that wait upon the LORD shall renew their strength: they shall mount up with wings as eagles; they

shall run and not be weary ; and they shall walk and not faint. Isaiah xl. 31.

50. The LORD is good unto them that wait for Him, to the soul that seeketh Him. Lamentations iii. 25.

51. Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green ; and shall not be careful in the year of drought, neither shall cease from yielding fruit. A glorious high throne from the beginning is the place of our sanctuary. O LORD, the Hope of Israel, all that forsake Thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the Fountain of living waters. Jeremiah xvii. 7, 8, 12, 13.

52. Ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else : and My people shall never be ashamed. Joel ii. 27.



CHAPTER XII.

Promises of the universal knowledge of God (1—4), and the consequent peace and prosperity of His Church (5—13).

1 *a.* *The Lord said unto Moses,—*As truly as I live, all the earth shall be filled with the glory of the LORD. Numbers xiv. 21.

1 *b.* The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. Habakkuk ii. 14, and Isaiah xi. 9.

2 *a.* All the ends of the world shall remember and turn unto the LORD; and all the kindreds of the nations shall worship before Thee. Psalms xxii. 27.

2 *b.* Then (*in the day of Israel's restoration*) will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve Him with one consent. Zephaniah iii. 9. *See also* Micah iv. 1, 2, and Zechariah viii. 20—23.

2 *c.* The LORD shall be King over all the earth: in that day shall there be one LORD, and His name one. Zechariah xiv. 9.

3 *a.* In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to

nought, and the scorner is consumed, and all that watch for iniquity are cut off. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. Isaiah xxix. 18—20, 24.

3 b. Look unto Me, and be ye saved, all the ends of the earth : for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength : even to Him shall men come ; and all that are incensed against Him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory. Isaiah xlv. 22—25. *Referred to in Romans xiv. 11.*

3 c. I will put My law in their inward parts, and write it in their hearts ; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD : for they shall all know Me, from the least of them, unto the greatest of them, saith the LORD. Jeremiah xxxi. 33, 34. *See also Ezekiel xi. 19, 20, and xxxvi. 26, 27.*

4 a. And He (*That is to be ruler in Israel, Whose goings forth have been from of old, from everlasting, v. 2*) shall stand, and feed (*rule, marg. ref.*) in the strength of the LORD, in the majesty of the name of the LORD His God ; and they shall abide : for now shall He be great unto the ends of the earth. Micah v. 4.

4 b. *Jesus, when sending his disciples away to preach, declared to them.*—All power is given unto Me in heaven and earth. Matthew xxviii. 18.

4 c. God also hath highly exalted Him (*Christ Jesus, v. 5*), and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ;

and that every tongue should confess, that Jesus Christ is Lord to the glory of God the Father. Philippians ii. 9—11.

4 d. *Again of Christ it is said that,*—Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it (*in Himself, marg. ref.*). Colossians ii. 15.

4 e. *Paul further says of the Son that,*—God hath appointed Him heir of all things. Hebrews i. 2.

4 f. *Again, when speaking of the promised greatness of Christ, the apostle adds,*—In that He put all things in subjection under Him, He left nothing that is not put under Him. Hebrews ii. 8.

5. In that day shall the branch of the LORD be beautiful and glorious. And the LORD will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. Isaiah iv. 2, 5, 6.

6. *After a description of the reign of Christ* (Book ii., Chap. iii., v. 9 a.) *the prophet adds, concerning the kingdom of Christ,*—The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox. And a suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice den. They shall not hurt nor destroy in all My holy mountain : for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a Root of Jesse, Which shall stand for an ensign of the people ; to It shall the Gentiles seek, and His rest shall

be glorious. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Isaiah xi. 6—10, 13. *Also* Isaiah lxxv. 23—25.

7 a. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And My people shall dwell in a peaceable habitation, and in sure dwellings and in quiet resting places. Isaiah xxxii. 17, 18.

7 b. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig tree; and none shall make them afraid, for the mouth of the LORD of hosts hath spoken it. Micah iv. 3, 4. *See also* Isaiah iii. 2, 3, 4.

8. The wilderness and the solitary place shall be glad for them (*the judgments by which God will revenge His Church*, Isaiah xxxiv.); and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast

shall go up thereon, it shall not be found there ; but the redeemed shall walk there : and the ransomed of the LORD shall return and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away. *Isaiah xxxv. 1, 2, 5—10. See also Isaiah li. 3, 11, 12.*

9. And kings shall be thy nursing fathers, and their queens thy nursing mothers : they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet ; and thou shalt know that I am the LORD : for they shall not be ashamed that wait for Me. *Isaiah xlix. 23.*

10. Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city : for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust ; arise, and sit down, O Jerusalem : loose thyself from the bands of thy neck, O captive daughter of Zion. Break forth into joy, sing together, ye waste places of Jerusalem : for the LORD hath comforted His people, He hath redeemed Jerusalem. The LORD hath made bare His holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God. *Isaiah lii. 1, 2, 9, 10.*

11. Ye shall go out with joy, and be led forth with peace : the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree : and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off. *Isaiah lv. 12, 13.*

12. Arise, shine ; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people : but the LORD shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Violence shall no

more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee : but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down ; neither shall thy moon withdraw itself ; for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous : they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified. *Isaiah lx. 1—3, 18—21.*

13. And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of His Christ ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, Which art and wast, and art to come ; because Thou hast taken to Thee Thy great power, and hast reigned. *Revelations xi. 15—17.*

See also Book ii., Chap. ii., v. 13.

CHAPTER XIII.

Of His Church's final rest in heaven.

1. I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth : and though after my skin, worms destroy this body, yet in my flesh (*yet out of my flesh, marg. ref.*) shall I see God : Whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me (*my reins within me are consumed with earnest desire (for that day), marg. ref.*). Job xix. 25—27.

2. I will behold Thy face in righteousness ; I shall be satisfied when I awake with Thy likeness. Psalms xvii. 15.

3. Thou wilt not leave my soul in hell ; nether wilt Thou suffer Thine Holy One to see corruption. Thou wilt shew me the path of life ; in Thy presence is fulness of joy ; and at Thy right hand there are pleasures for evermore. Psalms xvi. 10, 11.

4. We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Corinthians v. 1.

5. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that when He

shall appear, we shall be like Him, for we shall see Him as He is. 1 John iii. 2.

6. They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever. Daniel xii. 3.

7. Then they that feared the LORD spake often one to another : and the LORD hearkened, and heard if, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name. And they shall be Mine, saith the LORD of hosts, in that day when I make up My jewels ; and I will spare them, as a man spareth his own son that serveth him. Malachi iii. 16, 17.

8. It is written (Isaiah lxiv. 4), Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. 1 Corinthians ii. 9.

9. Blessed be the God and Father of our Lord Jesus Christ, Which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 1 Peter i. 3, 4.

10. He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Revelations ii. 7. He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out : and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God : and I will write upon him My new name. To him that overcometh will I grant to sit with Me

in My throne, even as I also overcame, and am set down with My Father in His throne. Revelations iii. 5, 12, 21. He that overcometh shall inherit all things; and I will be his God, and he shall be My son. Revelations xxi. 7.

11. I beheld, and, lo, a great multitude; which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God Which sitteth upon the throne, and unto the Lamb. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Revelations vii. 9, 10, 14—17. *See also Isaiah xxv. 8, and 1 Corinthians xv. 54.*

12. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast (chap. xiii.), and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest. Revelations xv. 2—4.

13. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both

small and great. And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia ; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him : for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. Revelations xix. 5—9.

14. And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away. *In the Spirit John saw also*,—that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God : and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And the street of the city was pure gold, as it were transparent glass. And I saw no temple therein ; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour

into it. And the gates of it shall not be shut at all by day, for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life. Revelation, xxi. 1—4, 10, 11, 21—27.

15. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations. And there shall be no more curse : but the throne of God and of the Lamb shall be in it, and His servants shall serve Him : and they shall see His face ; and His name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Revelations xxii. 1—5. 14.

FINIS.





